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Church of England.

THE MANNER

OF THE

CORONATION

OF

KING CHARLES THE FIRST

OF

ENGLAND

AT WESTMINSTER, 2 FEB., 1626.

EDITED FOR THE

HENRY BRADSHAW LITURGICAL TEXT SOCIETY

BY

CHR. WORDSWORTH, M.A

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HENRY BRADSHAW SOCIETY, 1892.

VOL. II.

CORRECTIONS, &c., for "The *Manner of* The Coronation of King *Charles* the First."

Page v. note 2. July 16th was known to T. Walsingham, a monk of St. Alban's, as the Vigil of St. Kenelm. It was however (as a Reviewer in the 'Weekly Register' has pointed out) the *Festiuitas Reliquiarum* at Westminster itself.

p. xiii. note 1. *for* And C. *read* And. C.

p. xvii. lines 3–7. *read* When his namesake the Bishop of St. Asaph presented the petition of the Seven Bishops *and their absent brethren*, May 18th, 1688, our W. Lloyd, Bp. of Norwich, was prevented (by a delay of his notice in the post) from joining their number. Arriving later, he was one of those who signified approbation by signing their names in the margin of another copy, in the interim before the Seven were committed to the Tower. (*Life of* Prideaux, p. 40. Cardwell *Docum. Annals* ii. facsimile.) He was deprived under William and Mary. . . .

p. xlv. line 18. read *interlin.*) *both.*

p. xlviii. note 2. *read* observations.

p. lxii. note. (Prynne M.P.) *add* but not till the close of 1648. (S. R. Gardiner *Civil War* iii. 531.)

p. 35. notes, line 3 from bottom. *for* L. *read* A.

p. 74. line 2. *for* V. *read* III. (p. 79.)

p. 74. line 5. *for* No particular account of the Coronation Service for Q. Mary is known to us. *read* For the Coronation of Q. Mary see J. R. Planché's *Regal Records*, Lond. 1838, where a full account is given from Cotton MS., Brit. Mus., Vitellius F. 5, and W.Y. College of Arms.

p. 75*b*. li. 5 from bottom } 'Or. *Exaudi quæsumus*' should occur but
76*b*. the top line } once.

p. 139. line 19. *add* Feast of Relics at Westminster. (See *Missale* [illegible] d. J. Wickham Legg, I. p. xi. *in kalendario*.)

p. [illegible] Dean of Westminster points out that Lord John Thynne, Subdean, was deputy for Dr. Ireland at the last coronation.

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INTRODUCTION.

WHEN the learned editor of *Monumenta Ritualia* was engaged in making a comparison of the various Orders of Coronation used in the case of successive Kings and Queens of England, he was unable to bring forward any satisfactory authority for the form used at Candlemas, 1626, when Charles I. was crowned. Mr. Maskell therefore was forced to refer his readers to "the very obscure and confused account in Prynne, *Signal loyalty* (pp. 90, 270)."

Thanks to the liberality of His Grace the Archbishop of Canterbury, and to the great kindness of the authorities of St. John's College, Cambridge, we are now able to print

(1) The collation of an order contemplated, and
(2) The form actually used upon the memorable occasion above-mentioned.
(3) Notes written by Dr. William Laud (then Bishop of St. David's), some immediately before, and others subsequently to the Coronation.

The second of these documents (transcribed for the HENRY BRADSHAW SOCIETY, by Mr. Alfred Rogers, from the little volume which the King is said, by an excellent authority, to have held in his hand at the ceremony) forms the basis of our text.

The first and third contribute the majority of our annotations.

Reference has been made occasionally to a fourth MS. authority, viz., Sancroft's draft made by him for the Coronation of James II., for which purpose he had recourse to the Coronation Service of Charles I.

Negotiations for Prince Charles's marriage with the Princess Henrietta Maria of France had been concluded shortly before the death of K. James I., but the nuptial ceremony had not as yet been performed. The old King died Sunday, March 27th, 1625; and with filial piety, though contrary to royal precedent,

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K. Charles attended his father's funeral at Westminster, in the character of "principal" or chief mourner, on Saturday, May 7th, 1625. On the preceding Sunday (May 1st), the second after Easter, he had, by his deputy, Claude de Lorraine, Duke of Chevreux, a son of the Duke of Guise, his kinsman, espoused the French Princess at Paris, Cardinal Richelieu, performing the ceremony; the "fiancelles" having been performed on the Thursday.[1] The Dukes of Chevreux and Buckingham with their Duchesses attended her to England after she had made a progress through France, in ignorance perhaps of the fact that she was keeping the King of England and the Parliament waiting,[2] and on Monday after Trinity, June 13th, old style,[3] the King himself conducted his youthful Bride (she was but sixteen years of age) from Dover to Canterbury. Three days later the marriage was publicly declared, and they were received in London, but in consequence of the plague, which followed upon "the great dry summer," the intended pageantry of a public reception was abandoned, and their entry was almost of a private character.[4] They went to the Tower by water, and when the King led the Queen out to present her to the people, an English shower of rain drove her back into the barge, but she waved her hand to the people through the open window.

In the summer the pestilence increased, and, among other precautions which were taken, Londoners were prohibited from attending fairs. For a little while the Parliament met at Westminster and held debates while the death-bell kept up its solemn but depressing tolling, till they were adjourned to Oxford, where they met the King in Christ Church Hall.

By the end of the year the pestilence had begun to assuage,[5] and the King, as yet uncrowned, ordered by his Royal Authority a Public and General Thanksgiving to be observed, "the manner and form whereof was prescribed by a Book composed by the

[1] Cal. State Papers, Charles I. Domestic, 1625, p. 19.

[2] The day appointed for Henrietta Maria to begin her journey was 5th May (Cal. S.P. Dom., 1625, p. 12). That day had also been intended originally for the funeral of K. James, *ibid.* p. 19.

[3] The anecdote related in a letter of the time (Ellis, iii. No. 313, *bis.*), dated Lond., 17 June, 1625, and repeated by I. D'Israeli (*Commentaries on the Life of Charles I.* Vol. i. p. 244) requires that the day of their first repast together, when she was "carved pheasant," should have been June 23rd, N.S., and this agrees with the date commonly given. Rushworth's "June 24, New Style" i. p. 170 must therefore be incorrect.

[4] A plague had interfered with the intended pageants, and had caused a change in the route taken by the procession upon the occasion of the Coronation of K. James I. and his consort Q. Anne, in 1603. See J. Nichols, *Progresses of James I.*, vol. i. p. 227.

[5] The proclamation removing the restriction from Londoners desiring to attend fairs was dated 30 Dec., 1625. State Papers, C.I. Dom., vol. xii.

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Bishops, according to His Majesty's special direction."[1] Two days were appointed for this General Thanksgiving for recovery from the plague;—January 29th, the Fourth Sunday after Epiphany, 1626, was the day fixed for observance in London and its environs, while a later date, February 19th, being the Sunday called Quinquagesima, was assigned for the provinces.

King Charles fixed upon the first day possible for his Coronation after London and Westminster were thus to be pronounced virtually free from the plague. Notwithstanding his father's "Book of Sports," the young King, whose first Act of Parliament was one for the better observance of the Lord's Day, did not so far break with the religious idea of respect for Sunday already widely spread in London, as well as in Scotland, as to avail himself of the freedom granted by the *Liber Regalis* to be crowned on the Lord's Day, like Q. Elizabeth, who in this had followed numerous precedents, and who was herself ever prone to encourage Sunday festivities.[2]

The 2nd of February, 1625–6, was a Thursday; and on that day, "the Feast of the Presentation of Christ in the Temple, commonly called the Purification of Saint Mary the Virgin," or Candlemas Day, should be his Coronation at the Palace of Westminster.[3]

His father had chosen to be crowned upon the feast of St. James the Apostle, the festival of his own eponymous patron saint.[4] It must surely have been with some admixture of tender and religious feeling that K. Charles selected a day connected in a special manner with the name of Mary. He designed that his

[1] Rushworth Hist. Coll., i. p. 199. On the previous Midsummer Day the King had appointed Abp. Abbot, with six other prelates (Andrewes and Laud among them) to draw up a form for Publick Fasting and Humiliation, which was kept on Saturday, July 2nd, by both Houses, and in the country on the 20th. Laud's *Diary*.

[2] Q. Elizabeth was crowned on the 2nd Sunday after Epiphany, 15th January, 1558-9, by Owen Oglethorpe, Bp. of Carlisle. Though the rubric of the fifteenth century Pontifical of English use (Cambridge Univ. Library) from which Maskell printed the Coronation Service, *Mon. Rit.*, ii. p. 41, contemplates the possibility of its being celebrated "*simplici die*," a ferial day was at least not commended. Richard II., however, had been crowned on Thursday, 16th July, which had not (in 1377) become a holiday.

[3] According to Holinshed, iii. p. 343, Edward III. had been crowned on "the day of the Purification of our ladie," a Monday, 1326–27. Sir Harris Nicolas, however, says Feb. 1st. (William I. was crowned on a Monday Christmas Day).

[4] Stephen had set a precedent by being crowned on St. Stephen's Day, 1135. Edward I. and Richard III. had been crowned with their consorts.

For the Coronation of George III., front seats in the galleries in the Abbey were let at ten guineas each. *Account of Coronation*, edited by Rie. Thompson, 1820, p. 26. The gradual rise of fees for seeing the Coronation from the time of William I. onward is quoted *ibid.* pp. 29, 30, from the *London Magazine*, in 1761.

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consort should be crowned at the same time as himself, as his Father and Mother had been crowned together by Whitgift in 1603, though Q. Ann had then declined to receive the Sacrament.

It is to this design for a joint coronation that we owe the former of the manuscripts which I have mentioned,—the draft Coronation Service for K. Charles I. and the Princess "Marye," now preserved at Lambeth, and noted in our collations as MS. "A."

But it is a matter of history that in point of fact Henrietta Maria though *proclaimed*[1] as Queen on Tuesday June 20th, 1625, was never crowned or anointed Queen of England.[2]

At what date she made up her mind not to share the Coronation Service with her Consort I cannot tell.[3]

Laud, at that time Bishop of St. Davids, and still, as he had been since 1620, a prebendary of Westminster, has noted in his diary that the day after Abbott, Monteigne, Neale, Andrewes,

[1] Ellis, *Orig. Letters* iii., No. 315.

[2] Joseph Meade writing from Christ's College, Cambridge, to Sir Martin Stuteville, two days after the Coronation, tells him that the solemnity took place on Thursday, 2nd Feb., 1626, but was private. (The doors, however, were thrown open so soon as the King had made his entry.) The King went to Westminster Abbey by water. The Queen was not crowned, but stood at a window (at Sir Abraham Williams's), looking on, and her ladies frisking and dancing in the room. Ellis, *Letters* iii, No. 321 (*cf.* Sir Benj. Rudyerd to Sir Fra. Nethersole, 3 Feb., State Papers, Dom. Charles I. xx. 23); likewise to Stuteville, on Feb. 4th, from the Middle Temple, and giving a full account of the Coronation, says that the Queen "was neither crowned nor at the Church, but saw their going" (*ibid.* no. 322),—though "she was offered to have a place made fit for her; but took a chamber at the Palace gate, where she might behold them going and returning." (*ibid.* no. 323, Mead, writing on Feb. 11th, from Cambridge, to supplement the account which his friend had given the previous week.) It must at that time have been within the recollection of many that the one drawback in the ceremonial at the last preceding Coronation had been the refusal of Queen Ann to take the sacrament: "she had changed her Lutheran religion once before," for the Presbyterian forms of Scotland, and that (as Dean Stanley tells us) was enough. *Hist. Memorials of Westminster Abbey* (1868), p. 86.

[3] The month of October, 1625, had been at first mentioned as the time for the Coronation. J. Chamberlain to Sir Dudley Carleton writing from London, May 6th, Cal. S. P. Dom. Ch. I. p. 19.

As early as May 14th, 1625, people were beginning to wonder why the Coronation was not to take place at an earlier date, and to suspect "some mystery in it, besides the present businesses and the danger of infection." (Mead to Stuteville.) Copies of the Common Prayer Book in French had been sent to "our Queen and the Madam of France," by Sir George Goringe before she set foot in England.

The English Prayer Book had been translated into French by command of Sir Hugh Paulet, Governor of Calais, and printed in 1553. Also in London (by order of James I.) in 1615 and 1616. On Jan. 19th, 1626,

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Harsnet, Buckeridge, and himself had been appointed to draw up the Form of Publick Humiliation, at Midsummer, all the Bishops then present in London had waited on "the Queen Mary" to kiss her hand, and that she had received them "*summa cum gratia.*" He was soon engrossed in other employments, in London as well as at Windsor, Oxford, and in his own diocese, where among other matters he consecrated St. John Baptist's Chapel in Aberguilly House. Being frequently in Westminster, Laud had for the last four years been allowed to take up his quarters in his friend and early patron Dr. Neile, the Bp. of Durham's house; but now at Christmas the Ambassador extraordinary of the King of France was coming upon the scene, and in order to vacate the apartments for his accommodation[1] Laud sent his servant to remove his personal belongings to his own prebendal house in Westminster, telling the man not to touch the books till he came. And when he came, which was the 3rd of January, having spent his Sunday at Hampton Court, he wanted his books sadly, for he had been appointed on the Committee of Bishops to consult upon the Ceremonies of the Coronation; and he learnt that their first meeting was to be at Whitehall the morrow after his return to town. He was forced to trust his servant to move his library after all; but like a true student he put the books in order with his own hand. How he must have longed for time to read them! There were already two matters of very pressing importance for which he needed study: (1) the sermon which he was to preach at the opening of Parliament (so Pembroke the Lord Chamberlain had announced to him), and (2) the ceremonies of the Coronation about which he had heard at Hampton Court on his way up, and about which he had already been in conference that day. His mind also may have been occupied with a certain conversation with the Duke of Buckingham, whereof the particulars are not specified in his diary.

Heylin reminds us that "the Coronations of King Edward VI. and Queen Elizabeth had been performed according to the rites and ceremonies of the Roman Pontificals" which, if not technically an accurate statement, conveys sufficiently his mean-

J. Chamberlain wrote from London to Sir Dudley Carleton that "the Queen's Bishop claimed to have the crowning of her, but the Archbishop of Canterbury would not permit it." He announced also that the Queen had been in public to a banquet at the Tower, and that the King was going to Scotland to be crowned (which he did in the year 1633). *State Papers*, Charles I. Dom., vol. xviii., No. 84. See also Sir B. Rudyerd's letter to Sir Fra. Nethersole, from Whitehall, 3 Feb. 1626. S. P. Dom. xx. No. 33.

[1] See *State Papers, Dom.* Ch. I. xii., No. 91, 31 Dec., 1625. Sec. Conway to Bp. Neile, of Durham, to lend his house for the use of the French Ambassador.

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ing that the Latin language was used,[1] and the medieval forms were retained without revision, a statement which later research may somewhat modify.[2] He adds that "at the Coronation of King James" the form employed "had been drawn in haste and wanted many things which might have been considered in a time of leisure," and that it was these circumstances which had induced K. Charles to issue his commission to Abp. Abbott and certain of his suffragans to revise the order. Laud was evidently much in earnest about the matter, and, with the exception of a day or two which he devoted to the case of Richard Montagu from which he anticipated trouble to the Church of England, he seems from his diary to have done little else for the remainder of the month but attend to preparation for the Coronation ceremonies. The dates may thus be summarised :—

A.D. 1625–6.

Jan. 1, Sunday. Notice of Committee of Bishops to consider Coronation ceremonies.

Jan. 4, Wednesday. First meeting of Bishops at Whitehall.

Jan. 6, Friday (Epiphany). Second meeting. "*Responsum damus Regi.*"

[Jan. 7, Bp. Williams writes to ask the D. of Buckingham's favour.]

Jan. 16, Monday. Abp. Abbott tells Laud that the King appoints Laud (being a Prebendary of Westminster) to take the important office formerly occupied by abbots of Westminster at Coronations, as deputy to Dr. John Williams, Bp. of Lincoln and Dean of Westminster, then in disgrace. [The same day John Bradshaw was made Windsor Herald, and the Duke of Buckingham Lord Warden of the Cinque Ports," State Papers, Dom., K. Charles I. vol. xix. Appendix, p. 557.]

Jan. 17, Tu. *Reponsum per litteras dedimus* (? on Montague's case). Bp. Williams formally deputes Laud to act as Dean at the Coronation.

Jan. 18, Wed. Duke of Buckingham brings Laud to the King, who has an opportunity to revise his notes ("notulas"). By Royal Command George Abbott, Abp. of Canterbury, George Monteigne, Bp. of London, Ric. Neale, Bp. of Durham, Launcelot Andrewes, Bp. of Winton, J. Buckeridge, Bp. of Rochester, and W. Laud,

[1] The Litany was in English (as authorised in the 36th year of Hen. viii.) and the Epistle and Gospel were read both in Latin and in English, at the Coronation of Q. Elizabeth.

[2] See Maskell *Mon. Rit.* II. pp. xli. *n.*, lxxii., 19 *n.*, 53 *n.*

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Bp. of St. Davids, consult upon a Form of General Thanksgiving for the abatement of the Plague.

Jan. 13, Monday. *Libellum perfectum de Caeremoniis Coronationis paratum habui, per omnia cum Libro Regali.*

[Jan. 24. The Commission of Claims was appointed by Letters Patent.[1] The members being :—

Lord Keeper, Sir Thomas Coventry.
Lord High Treasurer, James Ld. Ley.
Henry Visct. Mandeville, President of the Council.
Edward, Earl of Worcester, Keeper of the Privy Seal.
Thomas, Earl of Arundel and Surrey, Earl Marshal.
William, Earl of Pembroke, Lord High Chamberlain.
James, Earl of Carlisle.
Edward, Earl of Dorset.
Lord Chief Justice, of the Common Pleas, Sir Randol Crew.]

Jan. 29, Sunday, Fourth after Epiphany. [This was the day appointed for thanksgiving in *London* for the decrease of the Plague, according to Rushworth. Laud's diary does not note it. He was occupied with the counsels of D[ux], B[uckinghamiae], and R[ex] C[arolus] concerning Ri. Montague (the future Bp. of Chichester) whom the Commons had sentenced to imprisonment for "Arminianism"].

Jan. 31, Tuesday. *Episcopi et alii Proceres antea nominati a Rege ut de Caeremoniis Coronationis consilium inirent, ut mos antiquus observaretur, Regis jussu ipsum adimus.*

Inspicit Rex omnia regalia.

Induit se tunicis S. Edwardi.

Jussit me legere rubricas directivas.

Omnibus lectis, retulimus regalia ad ecclesiam Westmonasteriensem, et loco suo condimus.

Feb. 1st, Wednesday. "The evening before the Coronation."

The deputy dean of Westminster did not note in his diary that he had performed his duty in reminding the King to give himself a space to contemplation and prayer, but we learn from a memorandum in his own hand, in his MS. Order of Coronation, to which we so often refer, that he did not neglect this duty.

Feb. 2. Die Jovis et Purificationis, B. V. Mariae, *Coronatus est Rex Serenissimus Carolus: Ego functus sum vice Decani Westmonasteriensis.*

[1] Compare the order at the Table of the Court of Claims at a subsequent Coronation, *ap.* Sandford, *Hist. Coron. James II.*, p. 23.

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Intravit Rex ecclesiam quum nondum sonuit Hora 10ma *; et* 3tia *praeteriit antequam exivit.*[1] *Dies clarissimo gaudebat sole.*

Solemnibus finitis, in Aulâ magnâ Westmon., quum tradidit mihi in manus regalia, quae in ecclesia B. Petri Westmon. servantur, de novo dedit gladium cortanam *dictum, et duos alios, qui coram Rege eo die deferebantur, ut servarentur cum reliquis insignibus in ecclesia. Redii, et ad altare solemniter obtuli nomine Regis, et cum aliis reposui.*

Nihil in tanto negotio, et frequentia populi incredibili, amissum, fractum, turbatum nihil. Pulpitum sive scena vacuum et expeditum Regi, proceribus et negotio; et audivi comites[2] *alloquentes Regem inter redeundum, se nunquam vidisse solennia, etiam multo minora, tam pacifica, tam ordinata.*[3]

We may accept Laud's statement at his trial that "the form of the King's Coronation was made and agreed on by the whole Committee according to a former book,"[4] which he had of Abbot the then Archbishop of Canterbury, "and that strictly speaking he (presumably the junior by consecration among the bishops on that Committee) was but a minister to the Committee" in what he did. At the same time it is highly probable that he was the leading spirit among them.

Prynne speaks of the original copy in "this new Forme as having been corrected in Laud's own hand, and he notices that it differed from the older orders, which he had examined[5] when he ransacked the Archbishop's papers, in that the rubrics were written by Laud's direction *in red letters.*[5] This, it may be observed, is a characteristic common to two of the Coronation manuscripts in St. John's College, viz., MS. "L 15," our MS. "K," which Sancroft, and Thomas Baker after him, believed to be the copy which the King himself used at the solemnity, and likewise of the copy (L 12) in the same collection annotated and signed by Laud's own hand.

The former of these MSS. (our original K in the present

[1] Queen Mary's Coronation by Stephen Gardiner, Bp. of Winton, at night (*Holinshed*), on Sunday, Oct. 1st, 1553, had lasted from 11 o'clock till about 4 of the clock.

[2] These were probably the Earl of Arundel and the Duke of Buckingham, who walked together next before the King in the procession.

[3] Laud's *Diary; ap.* H. Wharton, *Hist. of the Troubles* of Abp. Laud, i. pp. 25–28. Mead wrote to Stuteville after the Coronation, "It was one of the most punctual Coronations since the Conquest." (Ellis, *Orig. Letters.* iii., No. 323.)

[4] Cant. Doome, p. 475.

[5] *Ibid.*, p. 69.

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volume), bears certainly some close relationship to the copy which, as Laud tells us, he brought into what he considered complete accordance with the *Liber Regalis*.

It may just conceivably be the very copy which went from the Committee to the King, but I find that we must look elsewhere for the volume from which, on the last day of January, Laud (as the Dean's deputy) read out the rubrics to the appointed peers and bishops when his Majesty was inspecting the *regalia*, and trying on the robes.

One thing at least is certain that this St. John's MS. (L. 15) which we shall indicate as K, and which we may call the King's own book, cannot be the copy which Laud corrected in his own handwriting.

K has indeed many corrections or annotations, but they are in the handwriting of one of Laud's successors, and one of the notes makes a reference to Burnet's *History of the Reformation*, Part 2, which appeared in 1681. The *text* of K is contemporary with the Accession of King Charles I.

From Prynne's description, in order to identify Laud's own copy, we must look not only for rubrics written in red ink (which we find in the MS. held in the King's hand), but for at least three other indications, viz :—

(1) A note inserted in the margin, "All this unction was performed in *forma crucis;* and the old crucifix among the Regalia stood on the altar." (*Cant. Doome*, p. 69.)

(2) A marginal note to the effect that the anointing oil "was solemnly consecrated by a bishop." (*Cant. Doome*, p. 70.)

(3) A marginal note, or notes, indicating that Mr. John Cosin (who, as Bp. Neile's domestic chaplain, was doubtless well known to Laud already), when the prayers for the Coronation were read, "kneeled behind the Bishops, giving directions to the Quire when to answer," in a manner which Prynne describes as "acting the office of the Master of Ecclesiastical Ceremonies." (*Cant. Doome*, p. 70.)

Now as regards the last of these particulars, the contemporary orders *hitherto* named do not afford us any such mention of "popish Master *John Cosens*," although one of the three Coronation MSS. at St. John's College, Cambridge, does notice the difficulty which the Quire had in catching the Archbishop's voice.[1] I

[1] See below p. 52; and cf p. 28. Rushworth repeated the statement about "Mr. John Cosens," but speaks of him kneeling behind "the Bishop" (*i.e.* Laud). We shall see that the *plural* was correc

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refer to "L. 12," the smallest of the three which if not written throughout in Laud's own handwriting, certainly contains his signature, and is full of annotations less formally written with his own hand. Among these notes are some to which Prynne expressly refers:—viz., (1) Unction *in forma crucis*, and the crucifix on the altar, p. 25, cf. p. 40 margin, and

(2) The consecration of the Anointing Oil, noted on the fly-leaf before the title, cf. p. 8. Moreover the rubrics are throughout in red ink, which, Prynne tells us, p. 69, was characteristic of the "New Forme of Coronation" written under Laud's direction and corrected by his own hand.

Let us now turn to the Lambeth MS. which the ArchBishop of Canterbury has allowed us to examine.

1. THE LAMBETH MS., No 1076 ("A.")

This is a small quarto in modern half-morocco red binding, lettered along the back "Coronation, Charles I," and "cod. Miscell. 1076," and ornamented on the sides with the device of "Bibliotheca Lambethana."

The original portion consists of 32 leaves in eight quires of four leaves each which seem to have been *originally* numbered regularly on one side of the page from 1 to 32, but when the book was re-bound in the present century, the numeration of the first leaf or title-page was left out of account, so that the last leaf of the original book is now numbered 31. (31^b is blank, as is also the back of the first leaf or title.)

The book is clearly a transcript made by one who was ignorant or careless in copying the Latin in the rubrics, &c., from what he had before him, and the draft must have been already put into shape before he transcribed it. There are no signs of correction after he took off his pen, and his ample margin contains no notes.

The original title is:—

"The Rites and Cerimonyes
to be observed at the
Coronation of King
Charles

Anno Domini, 1626
Febru: 2."

The most noticeable features in the MS. "A" (now the Archbishop's property) are these. The rubrical directions are, like the text of the prayers, in ordinary black or brownish ink. The Latin opening of the Prayers and Anthems, as well as of

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the Psalms, is given. The ceremonial throughout pre-supposes that the Queen Consort would take part in the procession, and would be anointed and crowned, and receive the Holy Communion. It contains, moreover, the Royal Oath in French and in English, as well as in the Latin.

In the last century (if not earlier) the little book had a cover of rough thickish paper, the former half whereof has been preserved in binding. On this a former owner (probably Philip Morant, M.A., rector of St. Mary's, Colchester, and of Aldham near the same, an antiquary of some note whose name and calligraphic flourish appear at the foot of what I have called the original title page) has written with a flourish, "*Form of the Coronation of King Charles the 1st.*"

A note on this rough cover, supplemented by a similar note at the bottom of p. 31[a], informs us that the Rev. Mr. Philip Morant presented the volume "to the MS. Library at Lambeth, by the Hands of And: Coltée Ducarel, Lambeth Librarian," Nov. 24, 1761.[1]

At the end of the volume is bound an additional quire of four leaves of more modern paper (numbered 32–35), on which there are (1) extracts from Husbands' Collection of Remonstrances, &c., with reference to the assertion that Laud had introduced a change in the Coronation Oath, and (2) a reference to *Biographia Britannica*, Vol. v, and a memorandum to the effect that a new Coronation Oath was appointed by 1 William and Mary, all in a formal but beautifully clear and scholarly hand. These are printed in our Appendix pp. 79–83.

Prynne mentions that some "manuscript of Coronations . . . written onely with black Inke" were found and seized in Abp. Laud's study, but the statement (*Cant. Doome*, p. 69), implies that such black-rubricked copies, if we may so describe them, belonged exclusively to coronations of sovereigns earlier than K. Charles I.[2] Hence we may conclude that the copy "A," now in the Archbishop's Library, was not an estray brought back by Morant to Lambeth from the papers which had been ransacked for Laud's impeachment, but a new accession from some other source. It may have belonged (so far as my power of observation goes) to one of his Grace's suffragan's before the troubles, or to some other public or private personage.

[1] And C. Ducarel, D.C.L., St. John's Coll., Oxon, 1742, a most industrious librarian and antiquary. See the notice in Nichols Lit. Anecd. Vol. vi.

[2] Prynne himself, when his *Signal Loyalty* was published in 1660, claimed to be the possessor of "two authentick copies, never formerly printed" of "the Ceremonies and Prayers used at King James, Queen Annes and our late King Charles their Coronations at Westminster" (Part II. p. 263). (See our Vth Appendix.) Some of Abp. Laud's papers were only recovered for the Archbishop from Prynne's executors in 1670. Dugdale *Corresp.* p. 390.

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2. THE KING'S OWN COPY. ("K.")

(With collation by Sancroft, "S.")

K.—The manuscript marked "L 15," in the library of St. John's College, Cambridge, is the main source which supplies the text now printed for our Society as the Coronation Service actually used at the Coronation of King Charles I. in Westminster Abbey, 2 Feb., 1625–6.

It is believed to be the very book which King Charles held in his hand on that occasion.

For this interesting fact we have the express statement in the handwriting of Abp. Sancroft, "*I have reason to think, y^t^ tis y^t^ very Book which the King held in his Hand at y^t^ great solemnity.*"

The little book, which measures 6¾ inches by 4½ inches, is well bound in a seventeenth century binding of green leather gilt, the edges of the leaves are gilt, the pages are ruled with red lines for the margin, and the ceremonial directions are rubricated. Text and rubrics are alike written in a clear large print-like hand, occupying the greater part of 67 pages. The hymn *Veni Creator* comes as an appendix on p. 69 (= p. 57 below).

The first quire in the book (leaves 1–12) consisted in King Charles' time mainly of blank paper, the 8th leaf being the title-page, and the 9th, 10th, and 11th being occupied with the note *Ex Libro Regali*, the prescription for the Oil and the list of Bishops, &c., which the reader will find printed on pp. 3, 4 below.

The volume subsequently fell into Abp. Sancroft's hands, and he, while respecting the blank backs of the leaves already containing writing on one side, filled pages 1,[a] 2,[a] 2,[b] 3[a] with historical notes and extracts from Fuller and Heylin; and others on pp. 67, 70 at the end of the volume. For the practical purpose of utilising the book for the Coronation of K. James II. and his consort he interlined the text of the Coronation office (which concerned the crowning of K. Charles I. without his Queen), with such corrections and additions as would make it correspond with a certain old copy which he had, and would render it applicable for the double Coronation in 1685. This he was readily able to do, as there were copies extant of the discarded form which had been prepared on the supposition that Henrietta Maria would be crowned in 1626. The copy which Sancroft employed for his purpose in 1684–5, was, as he tells us, a form on large folio paper in the King's Paper Office. He found space on pp. 71–75 for transcribing the whole Order for

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the actual Coronation and Investiture of the Queen Consort, but for his collation of those rubrics which related to the King, or to the King and Queen jointly, in other portions of the Service he did not find the margins of K in every case sufficient for his *addenda*. Accordingly he made use of the *verso* page of the last leaf of the (unnumbered) quire at the beginning of the book as a receptacle for four of his longer and least manageable insertions from the paper-office copy, and when 12^{b} was thus filled he worked backwards to 12^{a}.

Bruce's Calendar of the State Papers, Domestic, for the years 1625, 1626, affords a list of the documents now preserved among those papers bearing directly upon the Coronation of King Charles I.

A list of such as may be most useful for illustration of our text is here subjoined: and to some of them we shall recur.

State Papers: Domestic, A.D. 1625, 1626. Vol. xviii. p. 224. Proclamation of K. Charles I., touching his Coronation. (Collection of Proclamations No. 39.) Vol. xviii, Nos. 86, 88. The King requires personal attendance of Thomas, Earl of Arundel and Surrey as Earl Marshal, and George, Duke of Buckingham, as High Admiral at the Coronation.

xix. 5. Notes by the Earl Marshal (Jan. 21st) to regulate various matters connected with the Ceremony of the Coronation.

xix. 34, 35. Commission of Claims (Jan. 24, 1626) appointed by letters patent.

In vol. xix. State Papers, Domestic—K. Charles I. are the following mentioned in Mr. J. Bruce's Calendar, 1858, pp. 243—as belonging to the month of January, 1626:—

xix. 109. Order of the Earl Marshal that Peers at the Coronation are to take precedence as Peers, and to wear their Peers' robes; also that they and the officers in attendance are to robe in the Painted Chamber and Whitehall where the Court of Requests is usually kept. The King will seat himself on his throne in Westminster Hall at 7½ a.m., and thence proceed to the Church.

xix. 110. Minute of the first part of the preceding order.

xix. 111. A collection out of the Liber Regalis, remaining in the Treasury of the Church of Westminster, touching the crowning of the King and Queen together.

xix. 112. The Order and Ceremonies used at the Coronation of the Kings and Queens of England; with marginal additions and alterations apparently with reference to the Coronation of Charles I.

xix. 113. "The abreviament of the Ordre how the King of England shall behave himselfe in his Coronation, and the Ordre of the Quene crowned togedder, and what services all other persons shall doe att the same." [Apparently a copy of a MS. transcribed with reference to the Coronation of K. Charles I.]

xix. 114. List of things necessary to be prepared before the day of Coronation.

xix. 115. Preparation and Order of the Feast in Westminster Hall after the Coronation. [The feast was omitted on account of the plague.]

In vol. xx. State Papers, Domestic—K. Charles I., 1–10, Feb., 1626 are these:—

xx. 8. Order of the Procession at the Coronation. [In this MS. the

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Peers are all enumerated, with an indication of such as were absent.] No. 9 is a copy of the same.

xx. 10. Order for the Coronation; comprising that portion of the service which related to the Oath. (No. 11 is a copy of the same.)

xx. 12. "The form of the Coronation; taken by Mr. [John] Bradshaw, Herald at Arms."

xx. 13. "Coronatio Regis Caroli—2^{di} (?) Februarij, a°, 1625." [A rubricated MS., containing the whole of the intended ceremony. One leaf wanting.]

xx. 14. Another MS. similar in substance to the preceding. [Incomplete, but having the portion wanting in the former.]

xx. 15. Another similar MS., with marginal additions, some of them in the handwriting of Bishop Laud. [The rubricated portion of this MS. has been written in ink, which in some places has almost entirely faded away. Parts of it have been written over again.]

xx. 16. List of Earls to be created on the occasion of the King's Coronation. (No. 17 is a copy of this list.)

xx. 18. List of Knights of the Bath made at the Coronation, 58 in number. (No. 19 is a copy of this list) The Earl Marshal's letters summoning persons to be knighted for January 30th, and his warrant to Thomas Caldwell, as his Majesty's barber, to find necessaries for the ceremony of bathing the Knights to the number of 80 was dated at Whitehall, Jan. 21st, 1626 (*ibid.* xix., Nos. 3, 4).

William Sancroft was only ten years of age at the time of the Coronation of K. Charles I. In the year when that reign was cut short he was deprived of a fellowship at Emmanuel College, Cambridge, for refusing to take the engagement.

He became chaplain to Bp. Cosin, and, as Secretary to the Convocation, and (in 1662) supervisor of the printing, he took an important part in the revision of the Book of Common Prayer after the Restoration. He was elected Master of his college, and was promoted to the Deanery of York, and very soon afterwards to St. Paul's. In the 29th year of Charles II., 27 Jan., 1677–8, Sancroft was consecrated Archbishop of Canterbury at Westminster, in succession to Dr. Gilbert Sheldon; and thus it became his duty to take the principal part in the Coronation of K. James II. and his royal consort Q. Mary at Westminster on Thursday, 23rd April, St. George's day, 1685. In March—Aug., 1689, Sancroft, with eight other bishops, refused to take the Oath of Allegiance to William and Mary. Thus he was precluded from taking any part in the next Coronation; and he was suspended and (1 Feb., 1691) deprived of the primacy, J. Tillotson being consecrated (31 May, 1691) to take his place. Sancroft died in retirement, 24 Nov., 1693.

It was (probably) at Sancroft's death that the MS. K., along with other books and papers to which we shall have occasion to refer, passed into the hands of an *alumnus* of St. John's College, Cambridge.

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Bishop William Lloyd (of Bala), Bp. of Llandaff in 167$; (translated to Peterborough in 1679, and Norwich in 1685) was Sancroft's junior by about twenty years. When his namesake the Bishop of St. Asaph was delayed on the road and prevented from joining his brethren by the slowness of his horse, our William Lloyd, together with the Primate, was among the Seven Bishops committed to the Tower by James II.; he was also deprived under William and Mary on the same day as the Archbishop, but removing to London, he continued to act for Sancroft, and under his commission, as his principal suffragan; and this he contrived to do with such good judgement and tact that he is said to have given no offence to the intruded bishops. Dying 1 Jan., 1709–10, Bp. Lloyd of Norwich was buried beside his wife in Hammersmith parish church. Among the tokens of his regard and confidence he left to a celebrated Cambridge non-juror and antiquary, Thomas Baker, *socius eiectus*, of St. John's, in trust for that college which harboured sundry students who were loyal to *the good cause*, "a valuable collection of original papers relating to the non-jurors (St. John's Library, MS., S. 21). From him, too, came the forms of prayer used at the Coronations of Charles I. and James II., with other rare forms of prayer in Sancroft's hand (MSS. L 12–16)." *History of St. John's College, Cambridge*, Baker—Mayor, p. 680.

Baker has left, in that clear handwriting of his, which so many students at Cambridge and in London have had cause to bless, a note written lengthwise (on the inside of the marble paper fly-leaf) in MS. L 15 (our "K"). This note refers to Sancroft's memorandum already quoted:

"*This probably was the Book, that King Charles the first held in his hand at his Coronation.*

For w^ch^ see Arch-Bp: Sancroft's Note."

As regards the intermediate history of this precious volume, in the troublous times, we have observed no further indication excepting a memorandum on the same fly-sheet stating that it had been "*Recovered from Westminster upon y^e^ suit.*" This clearly implies that (like its comrade MS., "L 12" in the same collection) it had been the subject of contested ownership, but whether on Sancroft's death or after Laud's trial I cannot say.

In our print of this manuscript we have reproduced the text in the condition in which it has passed to us from Sancroft's hands. The notes which he added, and the alterations and interlineations which he introduced, in 1685, in order to make it tally with the text of the Draught in the Paper Office, are placed by us in brackets, so that the text as it stood in 1626, and until he

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altered it by such collations, may be distinguished by the student.

I have added sundry foot-notes explaining or indicating certain of these alterations, with collations from the Lambeth MS. 1076 = "A" mentioned in the former section of this introduction, as well as some illustrations from the Orders of other Coronations.

3. LAUD'S OWN COPY.

Laud's MS. at St. John's College, Cambridge (L 12). Even if we do not venture to go beyond Baker's guarded statement that in MS. K="L 15" we have "probably" a relic of K. Charles I.—and this word "*probably*" was with Thomas Baker, doubtless, a word well-weighed,—we may say without hesitation that in "L 12" the smallest of the volumes which Bp. Lloyd of Norwich received from Sancroft and gave to Baker in trust for St. John's College, Cambridge, we have a book which *certainly* belonged to Abp. Laud, and as certainly contains a great deal of writing in his hand.

We trace its connexion with Sancroft in the following observation written (so a note by T. Baker testifies) "in ArchBp. Sancroft's own hand":

"*Who was y^e^ Author of y^e^ Coronation Office in y^e^ old* Ordo Romanus, *see* Baronius *t.* 8 *A.* 692 *n.* 5. Voss. de Symbolis Cænæ Dñicæ *Thes.* 2. *p.* 441. Posserin in Apparatu, & Trithemius, *verbo* Bernoldus."

Two other notes, both in Baker's hand, written lengthwise up the page, further identify the book as—

> "*Donum Optimi Præsulis Gulielmi nuper Episcopi Norvicensis.*"
>
> "*This was Bp:* Laud's *own Book, the same that he made use off at the Coronation of King* Charls *the first; when he acted Subdean or Deputy to the Dean of* Westminster. *It is a Rarity & deserves our care.*"

The book is in a restrictive sense an *Order* of the Coronation Office, or as Sancroft in another place (K. fly-leaf 2) styles it, a "Copie of that same Office . . . abbridged, having only y^e^ Beginning of y^e^ praiers, but y^e^ Rubrics entire, & very particular, which I suppose he [Bp. Laud] held in his own Hand that Day, for y^e^ Direction of himself & y^e^ King, as his duty was," when he "assisted at the crowning of Ch. 1st as Vicedean of Westminster, being then also Bp. of S. Davids." (K. *S.*. fly-leaf 2a. See our Appendix IIII., p. 84.)

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Excepting the preliminary notes "*Ex Libro Regali*," &c., Laud's copy gives only the English instead of the Latin in rubrics where the copy on larger paper has occasionally fragments of the Latin rubric interspersed.

This little book measures 5⅝ inches by 3 inches, and is in the original yellow calf binding, gilt with gilt edges. It has traces of the blue silk strings by which it once was tied. Rubrics and ruled lines in red ink, the principal titles being in gold.

At the beginning are six leaves not numbered, the first of them being attached to the board.

"The Order of the Kings Coronation" occupies pp. 1–53. On p. 52 is Laud's own signature "*GuiL: Meneue:*" On p. 53 is a note about the Regalia, bearing reference to a previous note. pp. 54–56 are blank.

pp. 57–119. "The fforme of Dedication and Consecration of a Church or Chappell."[1]

At the beginning of the book are two prayers of considerable interest.

(I.)

Oratio qua Rex se et Consilia sua commendat Deo ad ostium Ecclesiæ Westmō: in Initio Parliamentj.

DOMINE DEUS misericordiæ ac omnis potentiæ, sapientia tua cuncta gubernans, Rex meus et populi mei, cuius est omne consilium et successus: Respice e sede majestatis tuæ me servum tuum qui coram te hodie cum populo meo presens sum ad exorandum bonitatem tuam, vt tu qui solus sapiens & potens es, digneris Consiliis futuris gratia tua præesse. Sapientia tua dirigat, et meam, et omnium, voluntates. Spiritus tuus doceat quæ tibi accepta sunt, & ducat in vias rectas. Concede, clementissime Pater, ea quæ tibi placere possint, feruenti animo petere, Sapienter inquirere, vere cognoscere, in ea vnanimi voluntate consentire: vt qui tuo nomine conuenimus, te in omnibus quæramus ad Nominis tui gloriam, per Jesum Christum Dominum nostrum.

Amen:

(II.)

Benedictio olei in Coronatione Regis.

BENEDIC, Domine, oleum hoc quo Inungendus est hodie Serenissimus Rex noster et seruus tuus Fidelissimus *Carolus*, vt Spiritu tuo sanctificatum prosit ei per gratiam tuam: vt in

[1] This is Laud's form provided for consecration or dedication of Churches, Chapels of ease, Churchyards, &c. Thus one example given on p. 71 is provided "*Where y^e Bp. himself is Founder or Co-founder of any Church or Chappell. As: At y^e Consecration of my Chappell at Aberguilly*, &c."

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omni pietate coram te, et in omni fœlicitate coram hominibus, sit Christus tuus unctus præ consortibus suis, omnibus Regibus Ch[risti]anis, aliisve per Jesum Ch[rist]um Dominum nostrum. Amen:

(Hac formula ipse vsus sum ad Altare in capella S. Edwardi Westmõ. mane ante Coronationem Serenissimi Regis Caroli.)[1]

Kinge Charles our most dread & gracious Soueraigne was Crownd att Westminster bye George Abbot, ArchByshop of

[1] Sancroft's autograph Order for the Coronation of K. James II. and his Consort (MS. L14, at St. John's Coll. Cambridge) gives the form of Blessing the Oil as he used it on that occasion in English :—

In y^e^ Name of y^e^ Father, y^e^ Son, & y^e^ H. Ghost. Amen.

BLESS, O L^d^, this Oil, w^th^ w^ch^ thy chosen Servants, our gracious Soverain, and his Roial Consort ar by our Office & Ministry to be anointed, & consecrated King & Queen of this Realm. And, we beseech thee, O holy Father, plenteously to pour out upon them both all y^e^ Gifts, & Graces of y^e^ Holy Ghost, w^ch^ thou didst of old conferr upon thy chosen Servants by this Ministry, through Him, who was anointed w^th^ y^e^ Oil of Gladness above his Fellows, Jesus Christ thy Son, our Saviour. Amen.

Whilst we are upon this topic we will conclude what we have to say at present concerning the anointing.

For their anointing the Tudor Sovereigns,—like their predecessors in England—

(1) received unction with consecrated *oil* upon the palms of their hands, on the breast, between the shoulders, on the elbows, and *in forma crucis*, on the crown of the head.

(2) were anointed upon the forehead (likewise *in forma crucis*) with sacred *chrism* (*μύρον*, composed of oil and balm, "opobalsamum of Engaddi," says Bede, as was that chrism or cream which was consecrated on Maundy Thursday, and used for blessing the water of baptism, and in the administration of baptism and confirmation as well as for the consecration of Bishops and the dedication of sacred vessels and bells).

Only the former of these ("*oleum Catechumenorum*," used also at ordination of priests) is required by the Roman *Pontificale* for the Benediction and Coronation of a King, who is thereby crossed upon his right forearm and between the shoulders ; and for his consort likewise : but as two of the three sacred oils are used for bells, and a different pair for the element of water and the person to be baptized, so, down to the time of Q. Elizabeth inclusive, it was the custom of the Church and Realm of England that our Sovereigns who are habited "in bysshopp's gere," should be anointed both "*de oleo sanctificato*" (al "*Sancto*"), "*et postea de chrismate.*" (See *Pontificale Exon.* sec. xv^th^ ed. Barnes, 1847, pp. 142–3, Maskell *Mon. Rit.* ed. 2, ii. pp. 20, 23.) The eighth century ceremonial does not indeed appear to have been so complex, for the rubric runs simply thus (after a benediction invoked over the newly elected King) "*Hic verget oleum cum cornu super capud ipsius, cum antiphona:* Vncserunt Salomonem, *et Psalm.* Domine in uirtute tua (xx.) *Vnus ex pontificibus* [*dicat orationem*] *et alii unguant.* Deus, electorum fortitudo, &c." (Pontificale Ecgberhti, ed. Greenwell, Soc. Surtees, p. 101.) Nevertheless it gives an early testimony to the anointing of our Kings in the old scriptural fashion upon the crown of the head.

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Canterburye. Feb: 2. Candlemas daye (An. Ch. 1625 Computo Ang:)

William Laud, Bp: of S. Dauids supplyed the roome of ye Deane of Westminster.

Thus for Coronations in England (as in France also, and possibly in Scotland) two *ampullæ* had formerly been in use. We read of a silver *ampulla* for the Holy Oil and a gilt *ampulla* for the Cream. Subsequently but not till the time of our Henry IV. the golden eagle and the small vial, said to have been miraculously discovered and brought to the Black Prince, were used. (Taylor's *Glory of Regality*, pp. 348–350.)

The late Dean of Westminster tells us that Queen Mary in 1553 "had been alarmed lest Henry IVth's holy oil should have lost its efficacy through the interdict; and accordingly a fresh supply was sent through the Imperial Ambassador, blessed by the Bishop of Arras." (Stanley *Hist. Memorials of Westm. Abbey*, 1868, p. 83.) Also that the oil used for Q. Elizabeth in 1559 "was grease and smelt ill." (*Ibid.* p. 85.)

The spiritual effect of the unction of the King and the meaning of the title "*Dei gratia*" is illustrated by Maskell *Monum. Ritual.* ii. pp. 12–17.

We quote in an appendix (p. 91) a longer extract from Grosseteste's famous letter (in reply to the question sent him by K. Henry III.), to which Dean Stanley appears to me to have done but scanty justice, *ubi supra*, p. 57.

It is a maxim of English law that "*Reges sancto oleo uncti sunt spiritualis jurisdictionis capaces.* 33 Edw. III. tit. *Aide de Roy.* 103, quoted by Taylor. *Glory of Regality*, p. 36, from Selden, *Titles of Honour*, I. viii. 1.

The late Mr. William Maskell, who has given us so much positive information about coronations for which we cannot be too thankful, has told us that "oil only has been used" in coronations "since the beginning of the reign of Queen Elizabeth," *Mon. Rit.* ii. p. xxiii. His intention, I believe, was to draw attention to the fact that only one kind of unction is now used, but as he has cited Taylor's *Glory of Regality*, p. 352, where it is said that "the unction used for our English Kings of the present age . . . is prepared from the purest olive oil," I think it proper here, in order to avoid misunderstanding, to point out that whatever may have been the case in Mr. Taylor's time (his preface is dated 22 Sept., 1819) it was a "cream," and not simple olive oil, which was used for K. Charles I.; and the large sum (£200) given as a fee to his apothecary, James St. Amand, Esq., by James II. for preparing the "exceeding rich and fragrant" oil when he was crowned with Mary of Modena, is suggestive of the idea that a costly regal balm was in use throughout the times of the Stuart Kings, whereas the ordinary western cream consists of oil and balm alone. What was used in England in the seventeenth century had some affinity with the oriental cream, which consists of more than thirty ingredients. See Is. Haberti *Archieraticon* (*Liber Pontificalis*) p. 699, fo. Paris, 1676.

The recipe for that used in the case of K. Charles I. is, so far as we are aware, here printed for the first time.

Among the ingredients mentioned (p. 4) is "oil of Been," "*quale ex Hispania affertur.*" Two oils very similar in name are carefully distinguished in the Imperial Dictionary by Ogilvie and Annandale, vol. i. (1882).

(1) *Moringa pterygosperma*, the horse-radish tree of India, the seed of which is the ben-nut. These nuts are winged and are contained in a long, pod-like, three-celled fruit. "Ben-oil," the expressed oil of the ben-nut, is remarkable for not becoming rancid for many years. *Oil of ben* is perfectly inodorous, on which account it is much used by perfumers as the basis of

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The daye was verye faire & ye Ceremonye was performed without anye Interruption & in verye good Order.

The foregoing note is the last which Laud has written on the pages preceding the numbered pages of the Coronation Order.

various scents. At a low temperature it separates into solid and liquid, the liquid thus produced being valuable to watchmakers as it has no action upon metals.

(2) *Sesamum orientale* and *Sesamum indicum* produce a large quantity of oil called *bennê-oil*, used like olive oil as an article of diet and for medicinal purposes, and by the women of Egypt as a cosmetic. An oriental sweetmeat is produced from it.

In the list of Drugs valued for the purpose of excize in 1657 "Nux de Benne" and "oyl de Ben" are mentioned, the former valued at 9*d.* the latter at 5*s.* the lb. Musk was 1*l.* 10*s.* the oz. troy, Civet 2*l.*, and Ambergrees, black or grey, 3*l.*

Sandford, who has recorded the circumstance of Mr. St. Amand's employment in 1685, adds that "this *Oyl* . . . was solemnly *Consecrated* on the Morning of the *Coronation* by the *Dean* of *Westminster*, assisted by the *Prebendaries*" (*Coron. of* K. James II. p. 91 *n.*) the Dean on that occasion being Dr. Thomas Spratt, at that time Bishop of Rochester. After *Veni Creator* and the Proper Preface of the Anointing the Bishop as Dean brought "the *Ampul*, with the *Oyl* and *Spoon*" from the Altar, "and poured the *Holy Oyl* into the *Spoon* wherewith the *Archbishop* Anointed the King in the form of a *Cross*" in five places, saying (1) "Be these hands (&c.) Anointed with Holy Oyl," &c. Lastly, on the crown of the Head saying, "Be this Head Anointed with Holy Oyl, as Kings and Prophets were Anointed, and as Solomon was Anointed King [by Zadok the Priest and Nathan the Prophet, so be you Anointed Blessed and Consecrated King over this People whom the Lord your God hath given you to rule and govern, in the Name of the Father, and of the Son, and of the Holy Ghost]." The words in brackets, represented only by an "&c." in Sandford's *History of the Coronation of King James II. and Queen Mary*, p. 91, are here supplied from the form used for K. George III. which in this context differs not in the words used, though it prescribes the unction of *three* places only, viz., the Head, the Breast, and the Hands, putting the Head first. Richard Thomson tells us (in his *Account*, 1820, p. 56) that at the Coronation of George III. the Archbishop "laid his hand on the Golden Eagle or vessel containing the Anointing Oil, which with the Spoon were laid upon the Altar," as he pronounced the words "this Oil" in the prayer "O Lord, Holy Father, who by Anointing with Oil, didst of old make and consecrate Kings, Priests, and Prophets," before the choir sang the Anthem *Zadok the Priest* (to Handel's music).

Maskell, who was properly jealous for the due performance of rites and ceremonies of such national importance as these of the Coronation, expressed his opinion that "it is not seemly, nor according to any ancient precedent, that the benediction of the oil should be entrusted to the Dean of Westminster, being an episcopal prerogative and duty." (*Mon. Rit.* ii. p. xxiv. ed. 1882.)

It would have been a relief to Mr. Maskell's mind if he had known that the case where the Dean of Westminster is not a Bishop had not been unforeseen. An order exists that in such a case the Archbishop should hallow the oil.

Mr. Maskell also drew attention to the fact (*Mon. Rit.* ii. p. xxiii.) that Mr. Taylor had not published any formulary of the consecration of the

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As we give Laud's notes and various readings from his copy in the annotations to our printed text from the King's book in this present edition, we proceed now to show what are the contents of the said Order which Laud is believed to have held, and for that purpose we will here set down consecutively the marginal "argument" as written in Laud's little book (for he certainly owned it), together with the other headings or titles included in his text, adding the numerical references to the pages of his manuscript whence we are taking them.

The headings in gold ink in the MS. are indicated by old English type, those in black by ordinary capitals, and italics are reserved for that which was written in red in the margin:

/The Order/of the/King's/Coronation. [p. 1.

Ex Libro Regali [Coronations to be on holy days. /Duty [p. 2.
of the Dean of Westminster, or his deputy].

/The Preparation in/the Church of /Westminster [p. 2.
before the/Coronation Day.

The Stage. /The 2 Thrones. The Chaires before the [p. 4.
Thrones. The Chaires of State. The Faldstools [/Carpets, [p. 5.
Cushions]. *The Trauerses in St. Edwards Chappell.*

/THE EVENING/BEFORE THE/CORONATION. [p. 6

The Kings Contemplation and Prayer.
The Red-silk Shirt.

THE MORNING BEFORE THE CORONATION.

The Regalia upon the Altar. The Robes in St. Edwards Chappell. The other Regalia to be carried before the King & Queene. The Cloth to be spread in the way.

unguent used since the sixteenth century, and he seems almost to have doubted whether such a form was in existence. We have been able, however, to produce a Latin form used preparatory to the Coronation of K. Charles I. and an English form subsequent to the Restoration.

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/THE PROCESSION TO THE CORONATION / AND THE [p. 11.
ORDERING OF THE TRAYNE.

The Quire of Westm. The Prebends. The Bishops and Archbishops. Two Bps with the Paten & Regall. Three Earles w^th^ y^e^ Sceptres & Rod. Three Earles with 3 *swords.* [*The Spurs.*] *The King with y^e^ Barons of y^e^ Cinq-Ports. & The Bps of Durham & Bath. Three Nobles w^th^ y^e^ Ivory Rod, Sceptre, & Crowne, for y^e^ Queene. The* QUEEN *w^th^ y^e^ Barons of y^e^ Cinq-Ports & 2 Bishops. The Queen's Attire.*

/THE ENTRANCE INTO THE CHURCH. [p. 15.

The King recevyd with an Anthem. The King and Queen are placed in their Chayres of State before y^e^ Thrones.

THE CORONATION OF THE KING.

*The Archbp speaketh to the people. The King sheweth himselfe at y^e^* 4 *sides of the Stage.* The people's *Accla*[*ma*]*c*[*i*]*ons. The Anthem* ("Strong"). *The Archbp receiueth him at y^e^ Altar. The King goeth from the Stage to the Altar. And there seateth him on his cushion at y^e^ step of y^e^ altar vpon his knees. The Queen followeth & is placed on her cushion at y^e^ left side of y^e^ King. The King Kneeleth at y^e^ Altar & offereth. /The Queene offereth.* [p. 19.
The King kneeleth at his Faldstoole & the Queene at hers. The Prayer O God which dost visit, *&c. The Sermon. The King sitteth in his Chayre by the Altar.*
/The Archbp's Questions & The Kings Answers. [p. 20.
The Bishops Admonition & The Kings Answer.
The King goeth to y^e^ Altar. The King taketh y^e^ Oath. The King returneth & kneeleth at his Faldstoole.
The Hymne Come Holy Ghost.
The Prayer We beseech Thee.
The Letanie.
The Prayers after the Letanie.
/The Sursum Corda. *The Preface.* [p. 24.
The King ariseth from his Faldstoole & sitteth a while in his Chayre.
/He goeth to y^e^ Altar & disrobeth himself. The [p. 25.
Archbp openeth y^e^ places at w^ch^ y^e^ King is to be anointed. The Kings Hands are anointed. The Anthem at y^e^ Anointing. The Prayer. The Anointing of y^e^ other Places. The Deane of Westminster closeth y^e^ Loops of y^e^ Kings garments. The Coife. The Comb. The Collobium.

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/The Blessing of y^e^ Robes. The Deane of Westm^r^. arrayeth the King. The Spurrs put on by a Nobleman. The blessing of y^e^ Kings Sword. The Sword delivered by y^e^ Bps, And girt on by a Peere. The Armill. The Mantell put on by the Deane of Westminster. [p. 28.

/The Blessing of y^e^ Crowne. The King is crowned. [p. 29.

The Prayer O God of Eternitie.

/The Antheme ("Be strong" *altered to*) *The King shall rejoyce. The Ring.* ["*The Linnen Gloves*" struck out.] *The King offereth his sword vpon the Altar. The Chief Peere redeemeth it before y^e^ King.* [p. 31.

The Scepter deliuerd into y^e^ Kings right hand.

/The Prayer O Lord the fountaine. *The Rod deliuered into y^e^ Kings left hand.* [p. 33.

The Blessing of the King. The King kisseth y^e^ Bpps.

/The King goeth vp to y^e^ Stage: [Te Deum] *and sitteth in his Chaire before the Throne.* [p. 34.

The King is enthronized. The Homage.

/The King easeth himself of y^e^ Scepter, &c. [p. 36.

/THE CORONATION OF THE QUEENE. [pp. 38–43.

(Laud's copy gives no marginal rubrics here.)

/THE COMMUNION. [pp. 44–47.

The Deane of Westm. revesteth himself.

[The marginal rubrics are not continued beyond this point in Laud's copy, nor are they resumed for the concluding portion, viz. :]

WHEN THE COMMUNION IS ENDED.

The Service ends as we have said on p. 52, where Laud's signature "Guil: Meneũe:" occurs.

A note inside the cover of the volume tells us that the book was "Recoverd frõ Bp Dolben." Dr. *David* Dolben, Bp. of Bangor, a Denbigh man, was of St. John's College, Cambridge, and left to the College a legacy wherewith thirty-one rare Hebrew volumes were purchased. He was consecrated 4th March, 1632, and died at Bangor House, Holborn, 27th Nov. 1633, shortly after Laud had become Primate. Dr. *John* Dolben, of Christ-church, who had been a Royalist volunteer, was consecrated Bishop of Rochester in 1666, and in 1683 was translated to York, where he died 11th April, 1686.

Extracts from this MS. are given on pp. 3, 7–9 of this volume, as well as in the shape of collations in the foot-notes and elsewhere.

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4. The Coronation at Holy Rood in 1633.

(Balfour MS. in the Advocates' Library, Edinburgh.)

It had been a matter of expectation from the first that K. Charles would go to Scotland to be crowned.[1] It was not however until the summer of 1633, in the 9th year of his reign, that the expected event actually took place; that is to say, on June 18th, the Tuesday after Trinity Sunday.

We are printing in an Appendix (pp. 94–106) from the Balfour papers a contemporary account of this "*Memorable and Soleme Coronatione.*"

It occupies, as Mr. T. G. Law kindly informed us, 14 pages (or 7 leaves) in Sir James Balfour's collection of Coronations of Scottish Kings (MS. 32. 2. 26) in the Advocates' Library in Edinburgh.

Mr. Law observes that "the description of the service and rubric do not correspond verbally with Prynn's (in his *Signal Loyalty*), but the form of prayer does. The spelling is not so modern as Prynn's, but you cannot call it Scotch." Dr. J. Wickham Legg has collated it *generally* (for to notice each variety of spelling would have been a fruitless labour) with Simpson's MS. in the British Museum (Harl. 4707 lf. 68–85) as well as with Prynne's text in his book called "*Signal Loyalty and Devotion of . . . Pious Christians towards their Kings.*" He derived this text from a copy written by William Dell, who having served Abp. Laud for several years in the capacity of private secretary was his "solicitor" at his trial and was mentioned in the evidence of certain of the adverse witnesses.[2]

Mr. Macleod has carefully preserved the quaint spelling of the original[3]; and Dr. Legg's note, prefixed to the text, on p. 93 below, gives us all needful information on the method in which it has been compared with two other copies to which the footnotes there (which we owe to his own industry) relate.

For the reader's convenience I will give by way of introduction some extracts from John Spalding, an observant chronicler of events in Scotland, respecting the King's visit.

June 16 (9 Caroli; A.D. 1633). "Upon the morn being Sunday, 16th June, he heard devotion in the Chapel Royal [in

[1] Cal. State Papers, Domestic, 1625–26. p. 225 (= xviii. No. 84).

[2] Laud's *Troubles and Tryal*, ed. H. Wharton, vol. i (1693–4), pp. 386, 395; Prynne's *Canterburie's Doom*, pp. 380, 381, 450–453, 523.

[3] The letter 'y,' which occurs so frequently in the Balfour MS. in such words as 'ye,' 'yat,' is the symbol for *th*.

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his Palace of Holy Rood House] of his own Chaplain [Adam Bellenden] the Bishop of Dumblain. Went to dinner, served up on his own provision with his officers of household guarded with his ordinary English guard clad in his livery, having brown velvet coats side[1] to their hough and beneath with boards of black velvet and his Majesty's arms curiously wrought in raised and imbossed work of silver and gold upon the breast and back of ilk coat. This was the ordinary weed of his Majesty's foot guards.

(June 17.) "Upon the morn Monday ['after Dinner His Majesty publickly created the Earl ofAngus, Marquess of Douglas, and Chancellor Hay, Earl of Kinnoul' *Rushworth* ii, 181], seven hours at even his Majesty came up frae the Abbey to the Castle of Edinburgh by coach, with whom was the Duke of Lennox and Marquis of Hamilton, and his foot guard riding round about the Coach; followed sixteen other coaches furnished with nobles and courtiers; the captain of the Castle saluted his Majesty coming up the gate with 52 shot of great ordnance; thereafter he went and supped in the Castle, most magnificently served with his own officers and with his own provision, vessels and plate, and there staid all night.

(June 18th.) "Upon the morn, Tuesday, about ten hours in the morning, the nobility came up to the castle in their furred robes; the King had his robe royal, who in order rode from the castle down to the Abbey of Holy Rood House, and first the Earl of Angus (who was made marquis of Douglas the night before) rode immediately before the king in his furied robe, carrying the crown betwixt both his hands; the duke of Lennox being on the king's right hand, and the marquis of Hamilton on his left, but before /the earl of Angus rode the earl [p. 23. of Buchan carrying the sword, and the earl of Rothes the scepter, side for side.

The lords with the rest of the nobility, all richly clad in scarlet furred robes, rode upon their horses, furnished with rich saddles and foot mantles, ilk ane in their own rooms, with the king, down throw the streets to the abbey; lighted, heard sermon in the abbey kirk, taught by Mr. David Lindsay, bishop of Brechin, a prime scholar; after sermon the king receives the Communion, and some other ceremonies was used as is at the coronation of kings, and about two in the afternoon his Majesty was crowned King of Scotland, upon the 18th of June, 1633.

"The Archbishop of St. Andrews, the bishops of Murray, Dunkeld, Ross, Dumblain and Brechin served about the coronation (which was done by the said bishop of Brechin) with white rochets and white sleeves, and loops of gold, having blue silk to their foot; the Bishop of Murray was made lord Elymosinar

[1] 'Side' or 'syde' = long. (A.S. *sid.*)

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who at the coronation threw out of his hand amongst the throng of the people within the kirk, certain coined pieces of silver striken for that purpose, in token of joy.

"Now it is marked that there was a four nooked taffil in manner of an altar, standing within the kirk, having standing thereupon two books, at least resembling clasped books, called *blind books*, with two chandlers and two wax candles, whilk were on light, and a bason wherein there was nothing[1]; at the back of the altar (covered with tapestry) there was an rich tapestry wherein the crucifix was curiously wrought, and as thir bishops were in service past by this crucifix, they were seen to bow their knee, and beck, which with their habit was noted, and bred great fear of inbringing of popery, for whilk they were all deposed, as is set down in thir papers. The archbishop of Glasgow, and remanent of the bishops there present changed not their habit, being not in the service; but wore their black gowns without rochets or white sleeves." (*History of the Troubles and Memorable Transactions in Scotland*, 1624–45, from the MS. of *John Spalding*, Commissary Clerk of Aberdeen, ed. 1792, Aberd. i. pp. 22, 23.)

Spalding took special notice of the bishops' rochets which had not been seen in Scotland since the Reformation; and Edinburgh up to that very time had been in the diocese of St. Andrews. He has recorded the indignation with which this episcopal habit was received in St. Giles' kirk by the good people of Edinburgh on the following Sunday when they saw "John bishop of Murray . . . teach in his rochet." They might have expected, and could tolerate such things in the stranger bishops who came from England: but to think of "*him* who was sometime one of their own puritan bishops!" It is with evident satisfaction that Spalding notes that "Dr. William Forbes minister in Aberdeen[2] teached in his black gown, without either surplice or rochet" on Tuesday the 25th in the Chapel Royal, and that though when "the English service was said both before and after sermon, as their use was, the chaplains and novices only" had "their white surplices on," and though

[1] Andrew Melvin or Melville, a follower of John Knox, had been imprisoned for a time in K. James I's reign for writing a lampoon upon the ornaments in the Kings Chapel,

> "Quod duo stent libri clausi Anglis regia in ara
> lumina caeca duo, pollubra sicca duo," &c.

(Fuller, *Church Hist.* bk. x. p. 70.) Melvin's objection to alms-basons suggested to George Herbert a parody on *Tami-Cami-Categoria*, the title of his latin sapphics.

[2] William Forbes became the first Bishop of Edinburgh in the following year.

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"the bishop of Dumblain as chaplain of the Chapel Royal, had his rochet and white sleeves on, . . . none of our Scots bishops, except he, had the like, but only black gowns" (pp. 26, 27). Spalding observed with apparent interest and describes with some particularity the rochet worn by the Bp. of Murray, when "teaching," as "a white linen or lawn drawn on above his coat, above the whilk his black gown was put on, and his arms through the gown sleeves, and above the gown sleeves is also white linen or lawn drawn on, shapen like a sleeve. This is the weed of archbishops and bishops, and wears no surplice, but churchmen of inferior degree, in time of service, wears the samen, which is above their cloaths, a side linen cloth over body and arms like to a sack." (*Ibid.* p. 26.)

Laud, now Bishop of London, but doubtless with the recollection of his successful management of the Westminster Coronation still sufficiently fresh in his memory, had come to Scotland to attend upon the King. Sixteen years before this he had visited Edinburgh, but then he had been merely a chaplain in company of Dr. Neil, then Bishop of Lincoln. Even on that occasion (June, 1617) it had been his lot to perform the unpopular part of reading prayers in a surplice at a funeral service performed "after the English fashion," over the body of one of the guard who died in Edinburgh.[1] Now he is very near the summit of his power. His diary on this later occasion records little but the dates of his movement from place to place. He has little to do but (as Heylin expresses it) "to see and to be seen." He notes the perils or discomforts of travelling in coach or by boat, the fact that he preached at Holy Rood House on Sunday the 30th of June, and the gaiety of Edinburgh in the Coronation week. One trait of character is however preserved in Rushworth's Collection (ii. p. 182).—When the lords and others were being marshalled for the proceeding, Dr. John Spottiswood being at the King's right hand, Dr. Patrick Lindesay, recently translated from Ross to the Archbishopric of Glasgow, had taken his place in like manner on the left. Being, however, what Rushworth styled "a moderate Church-man," he had scrupled to don "an Inbroidered Coat." This was too much for the Bishop of London, in whose eyes such a solecism would ruin the entire ceremony. Forgetting his own position, where he was almost a stranger, and neglecting the *suaviter in modo* due above all to one so lately raised to a dignity above that which he hitherto held himself; but thinking only how he might serve his King and minister to the comeliness of a divine service, Laud, who was

[1] Chamberlain to Sir D. Carleton (21 June, 1617), ap. Nichols *Progr. K. Ja. I.* iii. p. 344.

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thorough in everything (alas!) but breeding, addressed "Glascow" with far less ceremony than he would have used in speaking to a servitor at Oxford, "and thrust him from the King with these words: 'Are you a Churchman and wants the Coat of your Order;' and in place of him put in" Dr. John Maxwell (who was Lindesay's successor in the see of Ross) to go at the King's left hand.

Dr. Maxwell, if not himself "a young courtier of the King's,"[1] was looked upon with some suspicion by such men as Guthry, who spoke of him as one of "*the Young Bishops*" of the day, and he was destined to take a leading part among the Scottish prelates. When Spottiswood, Abp. of St. Andrews, and Forbes, the Bp. of Edinburgh, soon after the visit and coronation of K. Charles, were forming a committee engaged upon the Scottish liturgy,—a project which had the hand of Laud (now Archbishop of Canterbury) to guide it, although it had been started contrary to his expressed line of policy, it was Bp. Maxwell, "the prelate of Rosse," who acquired the invidious reputation of being Abp. Laud's "priuy agent in all this work."[2]

5. SANCROFT'S OWN ORDER FOR K. JAMES II. ("Sa.")

Before we take final leave of the manuscripts at St. John's College, Cambridge, we must not omit to mention, though very briefly, another Order of Coronation which (like "K" and "Laud's Order") was given by Bishop Lloyd of Norwich to Thomas Baker as a treasure for the College.

MS. "L 14" which we shall distinguish as "*Sa*," is thus described in a note which Baker has entered with his own hand:—

"This Book is an Originall, in Arch Bp: Sancroft's own hand, the same that he made use of at the Coronation of King James the 2d & the Queen his Consort."

It is a thin volume measuring $7\frac{1}{8}$ in. $\times 5$ in. bound in calf, gilt. The margins of the leaves are roughly ruled with lead pencil. The writing is, for the most part, on one side of the leaf only, and is in Sancroft's own hand throughout, with the exception of the signatures of the Bishops who officiated with him.

[1] John Maxwell was said to have owed his promotion to the interest of James Maxwell of the Bedchamber. He was acknowledged to be a learned and capable man. (Guthry's *Memoirs*, p. 14.) He subsequently became Bishop of Killala, in Ireland. (Dugdale *Corresp.* p. 437.)

[2] *Charge of the Scottish Commissioners* (in Laud's Impeachment) ap. Prynne's *Canterburie's Doom*, p. 33.

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The bishops' autographs are as follows:—"W: Cant:/." (*Sancroft*), "H: London" (*Compton*), "N. Duresme" (*Nat. Lord Crew*), "(? P) Winchester" (*Mew*), "W. Asaph" (*Lloyd*), "Fran: Ely" (*Turner*), and "Tho: Roffen:" (*Spratt*).

The book which we call "*Sa.*" (in distinction from K + *S.*) is much thumbed, and may, I think, have been used not only at the time of the Coronation of K. James II. itself, but also in preparing the ceremonial in 1684–5. His Majesty having constituted the Lords of his Privy Council a Committee to consider the manner of his Coronation, they met at the Council Chamber in Whitehall on Monday, 16th Feb., and twice or more often every week before the Court of Claims was appointed by the King at their request to sit in the Painted Chamber at Westminster. The Committee first named gave orders and received reports and estimates from the Clerk of the Great Wardrobe, the Master of the Jewel House, concerning the *Regalia*, the Surveyor General (Sir Chr. Wren), about scaffolding, &c., in the Abbey and Tables for the Banquet, and the Board of Green Cloth about the Dinner. Sir W. Dugdale, Garter Principal King of Arms, was more than once prevented from attending by indisposition, but his son, J. Dugdale, as Windsor Herald, as well as Francis Sandford himself (the licensed chronicler of the proceedings), and the other officers of Arms, were constantly in attendance, and, with the Duke of Norfolk as Earl Marshal of England, considered precedents and drew up schemes for the manner of proceeding from Westminster Hall to the Abbey Church and back, and for the Order of the Coronation, and a Ceremonial for the Queen's Coronation "according to former Presidents." The Heralds presented this last-named order to the Lords of the Privy Council through the Earl Marshal on Thursday, 26 Feb., 1684(5). On the following Thursday a question was sent to Sir W. Dugdale regarding Her Majesty's Throne, and on Tuesday the 3rd of March, the Heralds' Ceremonial, touching the Queen's Coronation, was read to the King, who in Council on the following Friday ordered the Kings, Heralds, and Pursuivants of Arms to compile "Ceremonials" and "Proceedings" out of all their precedents. These they had ready by the next Wednesday (March 11th) in the form of "a Compleat *Formulary* for their Majesties Coronation, beginning with the *Provisions* in Order thereunto, and exhibiting a scheme of the *Proceeding* according to former Presidents, marshalling the several Classes by Two and Two[1];

[1] The King subsequently considered alternative schemes for the procession, and "approved the manner of going *four* abreast, and of the Peeresses preceding the Peers, according to their respective classes, and of the Queen's preceding his Majesty," *Hist.* p. 30.

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subjoyning thereunto the Service and Ceremonies in the *Church*, and the Ceremony of the *Dinner* in Westminster Hall." (Sandford *Hist. Coron. of* K. James II. *and* Q. Mary, p. 12.)

The Heralds were required to perfect their Ceremonials in the course of seven days. The Letters of Summons were then issued to the Peers by a Secretary of State, according to Garter's catalogue. (Fourteen Chaplains with Dignities were subsequently summoned, p. 30. These were in their Scarlet Habits as Doctors, and wore their Black Silk Tippets, *i.e.*, scarves for almuces, with square-caps in their hands, see p. 66, and plate 3.)

The Regalia and other jewels, ornaments and requisites were specified by the Lord Treasurer to the Commissioners of the Great Wardrobe (March 19th, pp. 19–22). Among these were "a Pair of Linnen Gloves; a Linnen Coif[1]; a Coif for the Queen, to be put on after the Anointing: a Pall of Cloth of Gold for the King to offer; another Pall to be held (by four Knights of the Garter) over the King during his Anointing (besides the larger canopies for King and Queen each borne by 16 Barons of the Cinque-Ports in the procession); a rich Chair and Traverse for the King, with Footstool and Cushions, whereon the King sits on the South-side below the Altar during the Sermon, &c., and the like for the Queen, to his left hand; a Chair of Purple Velvet for the Archbishop to sit in, on the North-side of the Altar[2]; a Chair and Faldstool on the North-side of the Altar for the Queen (besides her Chair of State, her Chair at the Sermon, and her Rich Chair on the Throne, and her Chair and Traverse in St. Edward's Chapel); Fine Cloth or Cotton-Wool to dry the places Anointed for both their Majesties." The Ld. Treasurer specified also to the Master and Officers of the Jewel House, among other requisites, a Chalice and Paten of Gold, if there be a Communion; an Ampul for the Oyl, and the Spoon; and two Ingots of Gold, the one a Pound, the other a Mark, for the King's two offerings. A Silk Towel to be held before the King at the Communion, and another for the Queen, were in the List presented to the Commissioners of the Wardrobe, on March 19th, but were not among the things prepared, "because there was no Communion," K. James II. being like his mother and grandmother, in communion with Rome. (The "Chalice and Patena of Gold" were however duly delivered on *April 20th*). On the 26th of March the Lord Treasurer sent an

[1] "*Two* Fine Linnen Coifs" were subsequently ordered for the *Queen*, p. 36.

[2] The Archbishop's Chair faced westward, its back being on the same line as the back of the Altar: behind them hung a piece of tapestry representing Abraham (and ? Melchizedek). Sandford *Hist.* p. 25, and plate of the interior of the Church from the west.

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additional order for "two Cushions of Cloth of Gold (for their Majesties to kneel upon at the Offering).[1] The Lord Chamberlain of the Household on March 27th directed the Yeoman of the Removing Wardrobe to furnish various rooms with carpets, tapestry, and other furniture as they had been done in 1661, and he gave moreover a new order for the Abbey Church and St. Edward's Chapel. Besides the carpets, tapestry, chairs, cushions, &c., there were ordered for the Church "One Persian Offering-Carpet," "the Pulpit-Cloth of Cloth of Gold" provided by the Serjeant of the Chapel, who also provided the Altar-Cloth, and Six Velvet Cushions for the Bishops to kneel on. The Scotch (Regal) Chair set in the middle betwixt the Altar and the Throne, cased with Cloth of Gold, and a Cushion and Footstool suitable. Also in St. Edward's Chapel "Four Pieces of the History of Joshuah. One Persian Carpet under the Traverse.[2] One Turkey Carpet under the Altar. Two small Persian Carpets upon the Two Side-Tables. Two Traverses of Crimson Taffata at the West-end of the said Chapel. Two Crimson Velvet Chairs of State, Two Faldstools before them, with Two Carpets and Four Cushions of Blew Damask on them in the Traverse. And by the same warrant the said Mr. Kynnersley the Yeoman, with Mr. Hume and Mr. Chace, the two Gromes of the said (Removing) Wardrobe, were ordered to wait in the Abbey to attend the Offering." These were allowed scarlet cloth for gowns (with a crown embroidered on the left side) as had been done on previous occasions, and were employed to place the chairs and faldstools as occasion required (p. 87), as at the Litany when the stools were placed facing East (p. 86). Earlier in the service, at the 2nd Anthem, the two Grooms "spread a large Turkey-work Carpet from the Altar down below the Half Paces thereof, as far as King Edward's Chair," and the Gentleman-Usher of the Black Rod and the Yeoman of the Removing Wardrobe assisted by the said Grooms "spread a rich Carpet of Cloth of Gold over it, and laid cushions of the same for Their Majesties to kneel on, at the Steps of the Altar." The King then put off his Cap of Estate and went to the Steps of the Altar, and there kneeled down upon the Cushions. The Lord Great Chamberlain, kneeling, presented to him the Pall of Cloth of Gold, and the King offered it: and then the "Ingot or Wedge of Gold of a Pound Weight (viz. 12 Ounces Troy)" in

[1] "Two Cushions of Gold and dark-colour'd Tissue for the offering-carpet, trimmed with Gold seaming Fringe and Tassels" were duly delivered to the Yeoman of the Removing Wardrobe on April 22nd, 1685 (Sandford *Hist.* p. 36). Also 2 Faldstool covers of Sky Damask and one of Crimson Velvet, &c., &c.

[2] "Traverse," a curtained space.

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like manner. "The Archbishop, assisted by the Dean of Westminster, received them (standing) from His Majesty, and laid them reverently on the Altar: which done, the King arising, made an Obeisance towards the Altar, and retired to His Chair on the South-Side of the Area or Sacrarium."[1] The Queen was then brought by the Bishops, preceded by her Regalia, and kneeling offered a like Pall, and then took her place at the King's left hand on the south-side of the Area, where faldstools were placed for them to kneel, for the Prayer, "*O God, who dwellest*" (see *Mon. Rit.* ed. 2, ii. 95).[2] Then the Lords who carried the Regalia presented what they carried, and the Archbishop, assisted by the Dean, received and laid them decently upon the Altar, the King seated himself while his faldstool was placed eastward & the Queen's likewise, to the left of his, for the Litany. Their Majesties then rose and knelt at the said faldstools. The Archbishop ordered the Yeomen of the King's Vestry, who were that day to attend his Grace, "to give notice to the Bishops of Oxford and St. Asaph to read the Litany. And the said Yeomen having placed the Litany-Desk, with two Velvet Cushions for them to Kneel and Read at, above the Steps on the Midle of the East-Side of the Theatre, the said Bishops (having with the Assistance of the foresaid Yeomen, Habited or Revested themselves with Rich Copes) sang the Litany" (p. 86). The Choirs of the Chapel Royal and the Collegiate Church of Westminster sang the Responses, the Dean of Westminster kneeling on the Left Hand of the King, a little behind His Majesty. After the collect "*We humbly beseech Thee, O Father,*" at the close of the Litany, the Archbishop being all this while at the North-Side of the Altar, said these two Prayers "*Almighty and everlasting God, Creator,*" and "*O God, who providest*" (see below pp. 27, 30).

After the Litany was ended, the Yeomen of the Vestry (in their scarlet mantles) carried back the Desk and Cushions into St. Edward's Chapel, where they waited to perform any occasional Commands of his Grace the Archbishop of Canterbury" (p. 87). "Then the Bishop of Ely went up into the Pulpit, placed against the great North-East Pillar of the Theatre, at half an Hour past One of the Clock; and the King and Queen arising, Seated Themselves again in Their Chairs on the South-Side of the Area, where They heard the Sermon, the King now putting on again his Velvet Cap of Estate turned up with Ermine.

[1] Subsequently to his Investiture the King made his "Second Oblation of a Mark weight of Gold (viz. 8 Ounces Troy)," which was "received by the Archbishop into the Basin, and by him reverently laid upon the Altar." Sandford *Hist.* p. 95.

[2] Vide infra pp. 58 (n. 2), 59

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"The said Bishop, beginning with the Lord's Prayer, named his Text" (1 Chron. xxix, 23). "During Sermon (which continued near half an hour) the Two Bishops who supported the King, stood on each side of Him: The Lords who carried the Swords, bore them erected near the King on His Right Side; and the Lord Great Chamberlain, stood on the Kings Left Hand." (Sandford *Hist.* p. 87.)

After the Oath which the King took at the Altar laying his hand upon the Evangelists, and afterwards kissing the Book, the Faldstools were "placed towards the Altar" for their Majesties to kneel while the Choirs sang the "Full Anthem, *Veni Creator Spiritus* as Prefatory to the Anointing," p. 89.

The proper Preface was preceded by "*The Lord be with you*" (p. 90), and followed by the Anthem "*Zadok the Priest*" (p. 91). Four Knights of the Garter, appointed by His Majesty, "held a Pall or Pallet of Cloth of Gold over the King, during the whole Ceremony of the Anointing; and the several Places of His Majesties Habit for the Anointing, which were closed with Ribbands being first opened by the Archbishop, the Ampul, with the Oyl and Spoon,[1] were brought from the Altar by the Dean of Westminster, who poured out the Holy Oyl into the Spoon, wherewith the Archbishop Anointed the King in form of a Cross—

(1) On the Palms of His Majesties Hands, saying, "*Be these* Hands *Anointed with Holy Oyl.*"
(2) On the Breast, saying, "*Be this* Breast," &c.
(3) On both Shoulders, and between the Shoulders, saying, "*Be these* Shoulders," &c.
(4) On the Bowings of both His Arms,[2] saying, "*Be these* Arms, &c.

Lastly, on the Crown of the Head, saying, "*Be this* Head *Anointed with* Holy Oyl, *as Kings and Prophets were Anointed, and as* Solomon *was Anointed King*, &c."

Then the Dean of Westminster laid the Ampul and Spoon again upon the Altar, and the Archbishop placing himself on the North-Side thereof, said this Prayer; the King kneeling at his Footstool, "*God the Son of God*," &c. (see p. 34, below). This prayer being ended, the King arose, and sate down in the Chair, and the Dean of Westminster, having first dryed all the Places Anointed, save the Head/ and the Hands, with [p. 92. Fine Cotton-Wool, delivered to him by the Lord Great Chamber-

[1] *Cf. The Spoon and its History*, by C. J. Jackson, F.S.A., in Archæologia 53 (1892) p. 118.

[2] "The Elbowes": *Device for K. Henry VII* (*Rutland Papers*) *pp.* 16, 17, "The *inward* bendings of the arms," Sandford, *Hist. Coron.*, James II. p. 35.

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lain, closed again the Places that were opened in His Garments. Then a shallow Coif of Lawn was by the Lord Great Chamberlain delivered to the Archbishop, and by him put upon the King's Head, and the Linnen Gloves (part of the *Regalia*) were put upon His Hands, because of the Anointing; and in the mean time this short Anthem (Composed by Dr John Blow) was sung by the Choirs. Anthem V. (Ps. lxxxiv, 9, 12, 13) "*Behold, O Lord, our Defender*," &c.

In the case of the Queen, "the Archbishop poured the Holy Oyl on the Crown of Her Head, in form of a Cross, using these words, "*In the name of the Father, the Son, and the Holy Ghost, let the Anointing of this* Oyl *increase thine Honour*," &c. After which, the Countess of Peterborow, Grome of the Stole to Her Majesty" (who had removed the Queen's Coronet before her first anointing), "opened Her Apparel for the Anointing Her Majesty on the Breast, which the Archbishop also performed, pouring on the Holy Oyl in form of a Cross, and using the same words, viz., "*In the Name of the Father*," &c. (p. 101). The same Lady with her Assistants dried with fine Cotton-wool the place anointed, and closed the Robes, and after "put a Linnen Coif upon her Head because of the Anointing." (*Ibid.*)

We have given these extracts from the Order and History of the Coronation of 1685, partly because they supply some particulars of ceremonial not noted in the texts of 1626 and bring some illustrations to bear upon them, and partly because they serve to show the mixed character of the ceremonial itself, and not only explain the part which the Archbishop took at the Service in the Church, but also shew the large number and great variety of Persons for whom clear directions and instructions required to be provided.

Naturally a large portion of the arrangement devolved (at one stage or another) upon the Officers of Arms.

No less naturally the Ritual, and the Ceremonial in the Church, belonged to the province of the Archbishop of Canterbury. As one of the Privy Council, Sancroft was a member of the Committee which met at Whitehall, and which called for and received the reports of the Officers of Arms. But besides this share in the responsibility we find that so soon as the Heralds' precedent for the Coronation of a Queen Consort had been read (Sat., 21 Feb., 1685), Sancroft had more to do.

The step immediately taken by the Lords in Committee was this, that "his Grace *the Lord Archbishop of* CANTERBURY was desired to view the *Forms* of *Divine Service* used at former *Coronations*, and (keeping to the Essentia) to abridge, as much as might be, the extream length thereof; and to bring a *Draught* or *Formulary* thereof to the *Lords* of the Committee, as well

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for the *Coronation* of the QUEEN as of the KING." (Sandford, *History of the Coronation of* K. James II. *and* Q. Mary, p. 4.)

What pains Sancroft took to carry out the intention of this request is manifest on every page of the text of the Coronation Order and Service which he annotated by way of collation, and which we here are editing, and he has further particularized some of the papers and records which he studied in a note which we give in an appendix (p. 84). He made use of the *Liber Regalis* of Richard II., as well as of the copy temp. Hen. IV. He perused the roll of Edward II., and he writes of the forms "since Henry VI." and "before" as if he had examined them all. He specifies a manuscript of the time of Henry VIII., in his own possession, as well as the original book of K. James (I.)'s Office, which was, in his day, to be seen in the King's Closet. He examined carefully a Coronation Office which had been prepared, "in folio large paper," in 1625, upon the supposition that Henrietta Maria would be crowned with K. Charles I., and which was preserved in the King's Paper Office; Sancroft made collations from it into yet another copy, namely the very copy which the King had held when he was crowned, and which we are here printing under the designation "K." Into this he entered collations from the paper-office draught just mentioned, so as to have in one volume the best text available of an order prepared by Laud and others, but in the form available for the Coronation of a Queen Consort with the King, for the task assigned to him in 1685. He had at hand, moreover, Laud's own copy of the rubrics, with that prelate's additional autograph observations; and, to serve for the latest precedent, he had Ashmole's transcript of the very manuscript which K. Charles II. used at the time of his Coronation. He made reference also to other collections and accounts by Ashmole, Fuller, Prynne, and Heylin.

In the preparations for the Coronation of K. Charles I., Bishop Laud has several times recognized the assistance of the Herald's (or Heralds') ceremonial in cases where there had been varieties of precedent or where the matter was one which concerned precedence, the homage, or the particular services of the nobility, &c.[1] John Bradshaw, who had been Rougecroix pur-

[1] Laud refers to the Herald's book for the red cloth on rails of the stage, pp. 5 n., 7; the King to be accompanied and supported, pp. 17 n., 31; linen cloth for drying certain of the places anointed, to be delivered to the Dean by the Great Chamberlain, p. 33 n.; the King to appoint the nobleman for the spurs, p. 36; the King to stand to receive the Sceptre and to kneel for the benediction, pp. 42, 43; the price of the redemption of his sword, p. 42 n.; the Bishops' kiss of homage, p. 46; person to deliver oblations of bread and wine, to the King, p. 50; the King's place previous to his communion, p. 51 n. (See further, p. liii. n. 2.)

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suivant, was made Windsor Herald by royal grant, 16th Jan., 1626. He has left a form of the Coronation, as we have mentioned above on p. xvi. We print it below.

There were also the records in the Heralds' Office, such as the "olde booke belonging to Clarencieux Hanley, who lived in Henry the 8 his time," and others to which the remonstrants made reference in the troublous times which followed.[1] In 1685 Abp. Sancroft transcribed into "K" some of the notes which Bp. Laud had attributed to "Her." or "Hera."

The labours of the Officers of Arms, on the occasion of James II.'s Coronation, have been sufficiently celebrated by Sandford. who was himself one of their number.[2]

Abp. Sancroft duly transcribed such of the notes of earlier Heralds as had been adopted by Laud before him. He appears to have revised the diction of several of the prayers,[2] and he complied with his directions to abbreviate the Order by omitting psalms and certain prayers.

The compilation in his own hand throughout contains notes of precedents from "K. Ja" (*i.e.*, the Coronation Order of K. James I.) as well as *Liber Regalis*. The paper still bears traces of having been folded twice lengthwise in four, as if for carrying in a narrow pouch or an oblong packet, before it was put into its calf binding. It has no rubrication and is altogether wanting in the neatness which characterised the orders of K. Charles I.'s Coronation even after their annotation.

An extract from the introductory notes, which begin after the 4th ruled leaf in "Sa" (St. John's L. 14), will perhaps be sufficient to show how Sancroft used the earlier forms which he had before him.

[1] E. Husbands's *Collection*, 1643, p. 712. See below p. 90.
The following prayers were omitted at the Coronation of 1685 :—
Deus ineffabilis after the Litany, see p. 29.
Prospice† (al. "Respice") *Omnipotens* at the Unction, see p. 32.
Deus, qui es justorum, p. 34.
Benedic, Domine, annulum, at the Investiture, p 40.
Deus, cujus est omnis potestas, p. 41 (where "*omnes*" is a misprint).
Omnium, Domine, Fons bonorum, p. 42.
The Holy Communion was omitted in the case of James II., but ceremonies for the Coronation of a Queen Consort necessarily prolonged the order.

[2] Sandford, who was Lancaster Herald, was in duty bound to magnify his office : the more so because the Heralds had at the time their detractors in high places who charged them with ignorance and incapacity. See *Corresp. of* Sir W. Dugdale, in Jan. 1686.

† Note. We use a *dagger* or *obelus* here and elsewhere in this volume to indicate that we print a difficult, unusual, or corrupt reading in our authority (*sic*) exactly as we find it.

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"PRPARATIONS.

¶ The place of Coronation is ye church of Westm̃r: To wch tis by divers Charters granted, to be Locus Constitutionis, & Coronationis Regie & Repertorium Regalium. *K. Ja.*

¶ The Time (if it may well be) some Sunday, or Holy Day. *K. Ja.*, provideatur semper quod Coronatio ta*m* Regis *quam* Regine fiat in Die Dñico, vel in Festo aliquo solemni. *Lib. Reg.*"

In the beginning of the volume Sancroft has noted a curious extract from a Dutch journal of the time with reference, no doubt, to James II. and himself:—

"*Häerlemse Courant. Roma*, 16 *Decemb.*, 1685. Aen seecker prins is Absolutie gesonden, van dat hy sig door een On rooms Bis'schop heeft laten salven" (*i.e.*, Absolution has been sent to a certain Prince for that he had let himself be anointed by an un-Roman Bishop.)[1]

6. OTHER DOCUMENTS.

A few papers, some of them not immediately belonging to the reign of K. Charles I., will be found in the appendixes to this volume.

These will not require many words for their description in this place. They are as follows:—

(*a.*) 'Forma Regum et Reginarum Coronacionis Anglie.' An Order of the end of the fourteenth century. Transcribed by Mr. Parker from the original MS. (596) in the Bodleian Library at Oxford. It has at the close some notes relating to hereditary services or claims.[2] Prynne has included a copy of this order "written and conceived in the reigne of K. Richard the II," (page 241), among the forms printed in his *Signal Loyalty*, and dedicated to '*his most Illustrious over-long* Exterminated, *but now happily* Restored Soveraign, Charls the Second.' The note of '*Officiarij Principales*' he gives twice over, pp. 232, 242, with a few variations. In the former place he gives it on the authority of 'Stephen de Pen-

[1] We are indebted to Mr. Hessels for the interpretation of the passage.

[2] As the Duke of York and his heirs are mentioned on lf. 52 (see p. 71 below) and in both Prynne's copies given in *Signal Loyalty* part 2, pp. 232, 242, the date of the composition of this Coronation Order cannot be placed *before* the 9th year of K. Richard II., A.D. 1385, when Edmund Plantagenet was created Duke of York. The office of napier being still in the Hastyng family (§ 58), it is difficult to assign a date later than 1399; and the appearance of the MS. at Oxford is in favour of our assigning it to the Court of Claims a the time of K. Richard's abdication.

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chest, Warden of Cinq Ports, anno 21 Ri. fil. Hen.' On several grounds I suppose that the 21st year of Richard the *Second* (1397–8) was intended.

(*b.*) Mr. Rogers has carefully revised my 'Table of Comparison' (pp. 75–78), so far as the fifteenth century MS. used by Maskell is concerned, with the original in the University Library at Cambridge (Mm. iii. 21).

(*c.*) An order for the "Coronation of K. James (I.), and Queene Anne his wife, 25 July, 1603, "from a MS. in the British Museum (6284, Pl. cxx. A) which was printed, but not very carefully, by J. Nichols in his "Progresses of K. James I." (vol. i, pp. 231–4) in 1828. This has been compared by Dr. Legg with T. Milles, "Catalogue of Honor" (Lond., fo. 1610, pp. 59, 60).

(*d.*) The notes on the Coronation Office, by Sancroft and others, have been mentioned already under the 1st and 2nd sections of the Introduction.

(*e.*) The Scottish Coronation of 1633 has likewise been fully treated above (p. xxvi).

(*f.*) Prynne's account of the Coronation Service of K. James I. printed in *Signal Loyalty*, part II, pp. 263–302, is important as containing the words of the *prayers* used in 1603, which are not given in the Order mentioned just above under § *c.* We have therefore thought it worthy of re-production. In spite of what had been said at Laud's trial, Prynne now in 1660[1] treats the orders for 1603 and 1626 as identical. Thus on pp. 224–5 he refers to the pages which we reproduce in our sixth appendix as "the usual Form/ of the Coronation of the *Kings* of *England*, and their *Queens*, and of the Prayers used thereat (never hitherto published, and omitted by Mr. Selden in his Titles of Honor) extracted out of *Liber Regalis*, being the form used at the Coronations of Henry the 7, and 8, and their *Queens*, *King James*, and *Queen Anne*, and our late *King Charles*." So again p. 263 he says: "For the third, I shall present you with the ceremonies and Prayers used at King *James*, Queen *Anne*, and our late King *Charles*, their Coronations at Westminster, (of which I have two Authentick Copies) never formerly Printed."

(*g.*) A table of the dates of Coronations of Kings and Queens of England from A.D. 1066 to 1838, and a list of Archbishops or Bishops consecrating, and of Deans and Prelates in the Chapter of Westminster assisting, from 1547 to 1838, have been added, as well as an alphabetical Index of the original Latin prayers and forms of the *Ordo Coronandi Novum Regem* and the necessary formulæ in the vulgar tongue.

[1] Prynne dedicates his *Signal Loyalty* to the King 'from my study in Lincolns Inne, June 5, 1660.' The preface to the Reader was dated 'Lincolns Inne, Jan. 30, 1659.'

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7. STATE PAPER OFFICE COPY (xx, art. 15), with Laud's Notes.

Among the documents relating to the Coronation of K. Charles I. in the list given above at pp. xv, xvi, with reference to forms preserved in the State Paper Office (and now in the Record Office), one in particular will very probably have attracted the reader's notice, because it is there described as having among its marginal additions "*some in the handwriting of Bishop Laud.*"

In response to an enquiry made by Canon William Cooke, Mr. John A. C. Vincent has furnished us with a line for line transcript of the marginal additions. Though the proportion in Laud's own hand is but small, the *marginalia* from this copy serve to illustrate, and in some degree to supplement, what we have found in Laud's MS. at St. John's; and certain of the notes in the State Papers copy supply what was lacking in the other copies to corroborate *some* of the statements and descriptions made by Prynne and others at Abp. Laud's impeachment.[1]

The notes to which we now refer, namely those in State Papers, Domestic, vol. xx. 15, are attached to the margins of the form of Coronation, the places in the text to which they belong being indicated by various marks or signs.

The *directions*, which were in a very pale ink, have been inked over by another hand. This second writer has dotted under such words as he was (apparently) unable to decipher. The form, so far as its text goes, is in a more advanced stage than the Lambeth draft MS. A. It answers to Sancroft's "p. o. 1" (i.e., presumably, the Paper Office copy of K. Ch. Ist's Order) in *not* containing the note '*Having dried all the places*' &c. See p. 33 *n.* 8.

A short series of marginal references in this copy deserves to be particularised before the rest.

Among the books which W. Prynne and W. Bendy of Lincoln's Inn found in searching Abp. Laud's study at Lambeth was a copy of

Pontificale Romanum, Clementis VIII. Pontif. Max. jussu restitutum atque editum, folio, Antuerpiæ, 1627, 'curiously guilt and bound up in Turky Leather.'[2]

And some stress was laid upon this at the trial.

The margin of the Paper Office copy of the Coronation

[1] Vide supra pp. xi, xii. There is nothing to incriminate Laud.

[2] Prynne's *Canterburies Doome*, p. 66.—They found also *Cæremoniale Episcoporum*, jussu Clem. VIII. Pont. Max. reformatum, folio, Paris, 1633. —*Missale Romanum*, folio, Salamanticæ, 1589 (the kalendar much annotated in Laud's handwriting): Ditto, folio, Antuerpiæ, 1630; besides 22 *Horæ*, Breviaries, and other manuals, corresponding in number to those whom he had received into the Communion of the Church of England, *ibid.* pp. 66, 67.

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Order which we are describing contains the following express references to the Roman Pontifical:—

1. Against the prayer '*Omnipotens* [*et*] *sempiterne Deus, Creator omnium, Imperator Angelorum*' (see p. 27) is the reference, "Pontif: Rom: p. 166."

2. Against the prayer '*Deus ineffabilis* ['inenarrabilis' *Pontif. Rom.*] *Auctor mundi*' (see p. 29) is the reference, "pontif: Rom: p. 172."

3. Against the prayer 'Lett theise handes be annointed with holie Oyle' (see p. 32) is the reference, "pontif: Rom: p. 167."

4. Against the prayer '*Deus, Dei Filius, Jesus Christus, Dominus noster, qui a Patre oleo exultationis unctus est,*' (see p. 34) is the reference, "pontif: Rom: p. 167."

5. Against the form of investing '*Accipe gladium de altari sumptum per nostras manus, licet indignas*' (see p. 37) is the reference "pontif: Rom: p. 169."

6. And lastly, against the *Designatio status Regis* 'Stand and hold fast' (see p. 45) is the reference, "pontif: Rom: p. 171."

Laud's own reply to Serjeant Wilde's speech on Monday, 27th May, 1644, the eleventh day of his hearing at the Bar of the House of Lords, was this:

"They say *one of the Prayers* [for the Coronation in 1626] *was taken out of the Pontifical.* And I say, if it were, it was not taken thence by me. And the Prayers are the same that were used at King *James* his Coronation. And, so the Prayer be good (and here's no word in it, that is excepted against), 'tis no matter whence 'tis taken." (Laud's *Troubles* p. 318. Cf. Prynne's *Canterburies Doome* p. 70.) Laud's protestation, made upon a similar charge, is such as will interest members of our Society:—"*I had in my Study a Missal and divers other Books belonging to the Roman Liturgy.* My Lords, 'tis true, I had many; but I had more of the *Greek* Liturgies than the *Roman.* And I had as many of both as I could get. . . . I had Liturgies all I could get both Ancient and Modern." (*Ibid.* p. 314.) An *English* Pontifical was planned in 1640.[1]

We will now give our selection of notes from this copy (S. P. Dom. xx. 15) in their order.

State Papers—Domestic, K. Charles I., vol. xx, art. 15. "Coronatio Caroli Regis." 2 Febr., 1625.

(1.) The note describing the *Throne of Estate* (see p. 7 *n.*) is somewhat torn, but it specifies its covering, thus:

"It was 5 stepes high and covered w^th^ Cloa[th of] siluer:"

[1] It was to contain this Coronation Service. *Cypr. Angl.* ii. 5.

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(2.) At p. 9 the title '*The Evening* before the Coronation' is spelled "The haueinge . . . ", but in the text of the order the word has been altered to "Evening."

(3.) The King's desire to distribute a largess of money (see p. 11, note 1) is not recorded here.

(4.) The Anthem at the Entrance into the Church (see p. 13) is indicated by the words "this Antheme: Psal. 122, or . . . within thie Pallaces," i.e. *inclusive of* verse 7.—S. P. Dom. xx. 14 gives this in full, with "Quere an Rex ad vestibulum Ecclesie erat."

(5.) In the translation of the prayer '*Deus humilium*' (see p. 18) there are traces of alteration by Laud:—"wch Desirest" is corrected to "wch Dost visit" . . . . . "this thie servant (Kinge *interlin.*) Charles."

(6.) The Oath (see pp. 18, 19) shows some variations:

> "The sermon being done . . . willingnes to take the oath vsuallie to be taken by his predecessors ['Metropolitano interim &c.' *marg.*]
>
> "The Kinge professeth himselfe willinge ['K. ariseth cometh to the Alter' *marg. in another hand.*] ['*Archbpp.*' ditto] Sr will you graunt and keepe and by yr oathe *performe* (underlined in pencil) to the people of England the lawes and Custtomes graunted by the Kinges of England yor lawfull and religeous predicessors and Namelie the lawes Customes and fraunchises graunted to the Clergie ('and people' *interlin.*)[1] by the glorious Kinge St Edw: yor predicessor *accordinge to the lawes of god the true proffession of the Gospell established in this Kingdome and agreeable to the perogatiue of the Kinges thereof and the auntient Customes of this Realme.*"

The words here printed in italic, and in the MS. underlined, represent the Addition, noted on p. 19, by Sancroft, and likewise in another copy in the Paper Office, viz. xx. 13. See the note at the end of this section, and likewise the concluding section (No. 10) in this our Introduction.

(7.) At the place in the service which corresponds with our pp. 27 (li. 21)–28 (li. 7), and which appears in our text as the beginning of one of three prayers, all expressly said to have been read by the Bp. of Llandaff, the S. P. Office copy (which has the direction '*At the end of the Letanie shalbe said this* † *praires,*') gives in the margin:

[1] The interlineation "and people" is in the 'other hand' which made the two marginal additions to this note.

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"Theophilus Feeld Bppe of Landaph Read theis praiers
"The Lattanie was sung att a ffaldstoole vppon the stage That the Quier might heare and knowe when to answer and there alsoe weere those praires reade Mr. Cosin kneelinge behind the Bpps[1] and giueinge direccon to the Quire when to answer:"

But against two of the prayers which follow (viz. *Benedic Domine* and *Deus qui populis*) there are these notes in the margin:

"This was not Read"
"Nor was this Read"

The former of these prayers however has a note *in Laud's own hand*, viz.:—

(i) at p. 29, lines 14, 15, the petition (in *Benedic Domine*) "Give him a fruitfull coñtrie and *giue to his Children all* good thinges" is noted with a *caret*, and by an insertion in the margin in Laud's handwriting altered to '. . . and giue *hime children &* . . . . . .' with Laud's comment or explanation "& with thiss variation, as ye Kinge hath, or hath not children."

(ii) In the prayer *Deus ineffabilis*, printed in the foot-note on p. 29 from the Lambeth MS. 1078, the passage '. . . . that should save all Naçons, blesse we beseech Thee this our King *and his Armie* . . . establishe him in the Throne of this † kingdome . . .' has the marginal comment *in Laud's hand*, "Thiss if he have then an Armye on foot."

(8.) At p. 30 the 7th section[2] is introduced by a direction or rubric, in the text, (*not* partly in the margin, as in the copies at Cambridge,)

"*The Letanie and prayers beinge ended the Archbpp begeneth to saie alowde*
Lift vpp yor heartes" . . .

(9.) The rubric at the bottom of p. 31 has some noticeable variations:—

"*The Chaire on wch hee is to be annointed being readie the*

[1] Viz., T. Morton, Bp. of Lichfield, and Lewis Bayly, Bp. of Bangor, who sang the litany. (See p. 27, note 10.) For Prynne's reference to this note about Cosin, see above, p. xi.

[2] The sections into which the service is divided in our text are the same as those in our 'Table' in the Appendix, pp. 74–78 below. The more modern division reprinted by Maskell in *Mon. Rit.* ii. p. 90, comprises two additional headings, '*The beginning of the* Communion Service' and '*The presenting of the* Holy Bible,' and places the Litany before the Sermon and the Oath, such being the order for Her Most Gracious Majesty's Coronation in 1838.

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Kinge kneeleth att it *and the Archbp first anointeth him* ('on' above line) *the Palmes of booth the handes.*"

(10.) There are moreover the marginal notes:—

"A riche Coueringe was held over his head by the Earle of Carlile and the lo: S(h)effeild

"All the vnc̃on was now performed in forma Crucij † and the old Crucifixe amonge the Regalia[1] stod one the Alter."

(11.) In the prayer '*Ungantur manus*,' to which the preceding note refers, the pronouns and verbs '*thou* mayst . . . *thie* god hath giuen *thee*' are altered, *apparently by Laud himself*, to '*you* may . . . *your* . . . *you*.' Also 'one in vnitie' is changed, by interlineation, to 'one *God* in vnitie.'

(12.) P. 33. The rubric in the Paper Office copy does not contain the words which are printed in square brackets in our text. It begins thus:—

"*The prayer ended the Archb: proceedeth wth his annointinge, vt supra* . . .

"3ly *on* ('the points of' *interlin both shoulders* . . . "

There is here a marginal note,

"*The annointinge was Dried with fyne bombass woll brought in a bage of Crimson Taffetie the hed and the handes weere Dried wth a fyne lynen Cloath Deliuered* in *by the great Chamberlaine and the lynin Gloues wch are inter Regalia* † *then to be putt one the Kinges handes by the Leane of Westminster.*"

(13.) P. 35. "*The prayers* † *ended* . . . Kinge Edwards Iuorie Combe . . . *Then the* Cotobia † *Sindonis formed like a* Dallmatica . . . "

In the margin:—

"The Kinge ariseth from kneelinge and sittes downe in the Chaire.

"The Kinge Called for ye Combe That hee might see it: beinge Deliuered by the Deane of West: hee vsed it:"

(14.) P. 36. "*The prayer beinge ended* . . . "

In the margin is a note to "tunica" in the rubric (which is faded and partly inked over):—

Tunica longa et callaris † intexta magnis Imaginibus ante & retro

The Kinge would have booth hose and Sandalls putt one wch had almost endaungered the tearinge of the ould Tinsine hose."

(15.) Ibid. '*When ye Kinge is thus* Gowned The *Archb: taketh the Kinges owne Sworde laith it on the Alter and saith this prayer*

[1] The Crucifixe: Dr. Hook refers to MS. Ashmole 837, art. 42.

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Heare our praiers wee beseech thee o lorde and vouchsafe . . . '

Here in the margin is noted (much as in Laud's own copy of directions at Cambridge):

'This was brought in y^e^ Companie but priuatly and laid one the Alter w^th^ ('both' *struck out*) hangers and belt. The bl̈t was vsed & the fourth Swoorde (y^t^ *interlin.*) was carried was the ordina[rye] Swoorde of state.'

(16.) At p. 38:—

'*Then is the Mantell or open pall putt vppon* him *by the Deane of Westm^r^: The Archbp sayeing*

Receaue. this pall . . . '

Here in the margin is the note belonging properly to the Armill:—

"In modū stolæ et ab vtraq*ue* scapula vsq*ue* ad compages brachiorum erant dependentes in ipsis compag: laqueis sericis connex:"

(17.) At the side of the prayer '*Deus tuorum*' (p. 39) is the note:—

"This praier must followe the laienge of the Crowne vppon the Alter."

(18.) There is also a rubric (see p. 38):—

"*Then* † *the Armyll putt aboute the Kinges necke & tyed to the* boughts *of his armes The Archbpp sayeing*

Receaue the braceletts † of sinceritie and wisdome as a token of Godes imbracinge . . . "

(19.) There has been some confusion in the prayers at the Putting on of the Crown (see p. 39). The order finally adopted is that of our text.

(20.) In the Blessing (p. 43) "thee" is altered to "you" in (it seems) Bp. Laud's hand./

(21.) For *Sta et retine* (pp. 44, 45) the marginal reference is given to "*Pontif: Rom:* p. 171," and the English text shows some traces of alteration, almost certainly in Laud's. hand:

"Stand and hold fast from henceforth the place ('*from henceforth*' struck out and 'to w^ch^' *interlin.*) you have bine heire by the succession of your forefathers. . . . And as you see the Clergi to come '*neerer and neerer*' (altered to 'nearer') to the Altar ('then others' *interlin.*) soe remember that in places," &c., &c.

(22.) The Archbishop's and Bishop's Homage (see p. 45) begins thus: "I a: B^ppe^ shalbe faithfull," &c.

Laud's note about the Bishops neglecting to make their

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Homage *severally* (see below p. 45, note 3) appears likewise in the margin of State Paper Office—Domestic vol. xx. art. 15. It is the last of the marginal notes respecting the Coronation of the King in this copy. Several other notes, which differ merely in spelling from those printed below (from the St. John's College, Cambridge, MSS.), I have not thought it necessary to print again from the Record Office State Papers in this place.

The form for 'the Coronation of the Queene' is contained in this MS. and reference is made (as at p. 7 *n.*) to the contingency "if the Queene be Crowned that daie."

Replying in his own defence at the bar of the House of Commons, which he was required to do after his protracted trial (12 Mar.–11 Oct. 1644) in the Upper House, Abp. Laud answered Mr. Brown's charges on 11th Nov., 1644. After disposing of an alleged change in the Oath, to which we shall have occasion to refer by and by, he proceeds:—

"In the Third place he [i.e. Mr Brown, in the Sum of the Charge delivered in the Commons House, 2 Nov. 1644,] said, *There were in this Book* [of the Coronation] *twenty Alterations more, and all or most in my Hand.* Be it so, (for I was never suffered to have the Book to consider of) they are confessed not to be material. The Truth is, when we met in the Committee, we were fain to mend many slips of the Pen, to make Sense in some places, and good *English* in other. And the Book [of K. James I.'s Coronation] being trusted with me [by Abp. Abbott in 1626], I had Reason to do it with my own Hand, but openly at the Committee all. Yet two Things as Matters of some moment Mr *Brown* checked at.

"1. The one was, *that* Confirm *is changed into* Perform.

"If it be so, Perform is the greater and more advantagious to the Subject, because it includes *Execution*, which the other word doth not. Nor doth this word hinder, *but that the Laws and Liberties are the Peoples already.* For though they be their own, yet the *King* by his place may and ought to perform the keeping and maintaining of them. I say 'if it be so' for I was never suffered to have this Book in my Hands thoroughly to peruse: Nor, under favour, do I believe this Alteration is so made, as 'tis urged. [In the Book which I have by me, and was Transcribed from the other, it is *Confirm.*][1]

"2. The other is, *that the King is said to Answer* I will *for* I do:

"But when will he? Why all the days of his Life; which is much more than I do for the present. So, if this change be

[1] This is a note given within crotchets by Henry Wharton.

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made, 'tis still for the Peoples advantage. [And there also 'tis *I do grant.*][1] And yet again I say '*if*' for the Reason before given. Besides, in all the *Latin* Copies, there is a latitude left for them that are trusted to add to those Interrogatories which are then put to the *King*, any other that is just; In these Words, *Adijciantur prædictis Interrogationibus quæ justa fuerint.* And such are these two mentioned, if they were made.

"4. Mr *Brown*'s Fourth and last Objection was, that I made this Alteration of the Oath, *because it agrees* (as he said) *with my judgment: For that in a Paper of Bishop* Harsnett's, *there is a Marginal Note in my Hand, that* Salvo Jure Coronæ, *is understood in the Oaths of a King.*" (*Troubles*, pp. 321–2.)

Laud proceeded to give six proofs that he "did not alter this Oath by adding the *Prerogative.*" In No. 6 he observes that although Serjt Wilde, the leading Counsel against him, was present at the Debate and the Voting when the Commons admitted in one of their Remonstrances (*Husbands*, pp. 706, 712) that K. James and K. Charles took *the same* Oath in all things, to the very leaving out the word 'chuse' or 'shall chuse' (*elegerit*), he 'yet at the first charged it eagerly upon the Archbishop that he had left this clause of *chusing* out of K. Charles his Oath, and added the other.' Laud remarks at the close:—

"And yet before I quite leave this Oath, I may say 'tis not altogether improbable, that this Clause '*And agreeing to the Prerogative of the King's thereof*' was added to the Oath in Edward VI. or Q. Elizabeth's time: And hath no Relation at all to the *Laws of this Kingdom*, absolutely mentioned before in the beginning of this Oath; But only to the Words '*The Profession of the Gospel Established in this Kingdom*,' And then immediately follows '*And agreeing to the Prerogative of the Kings thereof.*' By which the King Swears to maintain his Prerogative, according to God's Law, and the Gospel Established, against all foreign Claims and Jurisdictions whatsoever," &c. (*Troubles*, pp. 323–4.)

8. The Order of Procession to the Coronation (A.D. 1626).

We give among the miscellaneous notes on pp. 90, 91 below a short note of the Order of Proceeding to the Coronation.[2] Finding that a complete list is extant in two MSS. among the State Papers (S. P. O.—Dom., K. Charles I. vol. xx. artt. 8, 9) we print it in this place from a transcript made by Mr. Vincent from the former of these copies.

The original is a large sheet of paper measuring 18½ inches

[1] This is a note given within crotchets by Henry Wharton.

[2] Fuller in his *Appeal* iii. 4, speaks of the accuracy of his informant's obseations.

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long by 14½ inches in width, folded in the middle and covered on three sides with writing.

Art. 9, now bound in the same volume, is a similar paper, written by the same hand ; but it has suffered from harder usage.

This document helps to supply the blank which Laud has left near the end of his own copy. (See p. 55 below.)

State Papers. Domestic. Chas. I. Art. 8.

/The order of Procession to the Coronation [S. P.—Dom. K. Ch. I. xx. 8.

Vppon The second of Febr: 1625, the king went by water to the Parlam[t] house where he put on his roabes and came downe into Westminster hall about 10 in the forenoone, and went in Procession on foote vppon blew cloth through the new Pallace round about to the Abbey where he was crowned, and then about 4 in the afternoone came back the same way againe into Westm[r] hall and the Parlament house and so to Whitehall by water.

Marshalls men to make way.
Trompetts.
Aldermen of London in their order.
The kings sollicitor and Attorney.
The kings Serieant at law.
The Master of Requests.
Judges in their rankes.
The Barons of the Exchequer.
The Judges of both benches.
The Lo: cheif Baron.
The Lo: cheif Justice of the Kings bench.
2. Pursuivants of Armes.
58. [1]Knights of the Bath in their order.
2. Pursuivants of Armes.
Master of the Jewell house.
Knights privy Counsellors.
Serieant Porter.
Serieant of the Vestrie.
Gentlemen of the Chappell and Prebends of Westm[r].
all in Copes and singing all the way.
2. Heraulds.

[1] Rushworth says "Eighty" knights of the Bath (*Hist. Coll.* i. p. 200), and in like manner Fuller says "Eightie" (*Church Hist.* bk. x. p. 122), "each having an Esquire to support and Page to attend him." The facts of the case appear to be that although 80 persons were designated for the honour on Jan. 21st, 1625–6 (S. P. Dom. xix. 3, 4), only 58 actually received knighthood on 1st Feb. S. P. Dom. xx., art. 19 gives a list of "Knightes of the Bath made at y[e] Coronation of K. Charles," 58 in all ; of whom 27 sat at one table, and the remainder at another table. Art. 18 is another copy of the list.

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Barons in their Parlament robes.[1]

Lord of Tilbery.
Lord of Deincourt.
Lo: Cary of Lepinton.
Lo: Brooke.
Lo: Stanhop of Shelford. abs:
Lo: Dormer. ab.
Lo: Carew of Clopton.
Lo: Denny.
Lo: Gerard. ab:
Lo: Peters.
Lo: Russell. Lo: Wotton. ab:
Lo: Chaundos. ab:
Lo: Pagett. ab:
Lo: Willoughby of Parham. ab:
Lo: Evers. ab:
Lo: S[t] John of Basing.
Lo: Wentworth.
Lo: Vaux.
Lo: Darcy. ab:
Lo: Stourton.
Lo: Scroope. ab:
Lo: Dacres. ab:
Lo: Barkely.
Lo: Willoughby of Erisby.
Lo: Abergavenny.
Lord Roberts. absent.
Lo: Gray of Wark.
Lo: Montague.
Lo: Nowell. ab:
Lo: Tenham.
Lo: Arundell of Wardour. ab:
Lo: Stanhop of Harrington. ab:
Lo: Spenser.
Lo: Danvers. ab:
Lo: Gray of Groby. ab:
Lo: Howard of Walden.
Lo: North.
Lo: Sheiffeild.
Lo: Wharton. ab:
Lo: Cromwell. ab:
Lo: Mordant.
Lo: Windsor. ab.
Lo: Sands.
Lo: Herbert of Chepstow.
Lo: Dudley.
Lo: Stafford. ab:
Lo: Morley and Montegle.
Lo: de la Ware. ab:
Lo: Audley.
Lo: Conway Nagley.[2]

Bishops according to their Dignities.[3]

2. Heraulds.

Vicounts in their Creation roabes[4] of veluett with caps and Coronetts in their hands, and on their heads when they came backe.[5]

Vicount Wimbleton. absent.
Vic: Tunbridge.
Vicount Rochford.
Vic: S[t] Albane. ab:
Vic: Mansfeild. ab:
Vic: Wallingford.
Vicount Say and Seale.
Vicount Andover.
Vic: Colchester.
Vic: Mandeville.
Vic: Purbeck. ab:
Vic: Montague. ab:

[1] "The Barons, all bareheaded, with swords by their sides." (Fuller, *Ch. Hist.* x. p. 122.)

[2] "Nagley" (*sic*, MS.) *for* "[of] Ragley." (J. A. C. Vincent.)

[3] "The Bishops with Scarlet-gowns, and Lawn-sleeves, bareheaded. (Fuller, *ubi supra.*) For Bishops' *whites*, see above p. xxix. and *Troubles* pp. 88, 89.

[4] "Coronation-Robes," *Fuller.*

[5] "with Coronetted-Caps on their Heads," *Fuller.*

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2. Heraulds.

Earles in their Creation robes[1] of Veluett with caps and Coronetts in their hands and on their heades when they returned.[2]

Earle of Westmerland.
Earle of Clare. ab:
E. of Anglesey. ab:
E. of Bristow. ab:
E. of Carlile.
E. of March. ab:
E. of Devon. ab:
E. of Northampton.
E. of Bridgwater.
E. of Hertford. ab:
E. of Exeter. ab:
E. of Dorsett.
E. of Nottingham.
E. of Essex.
E. of Bedford. ab:
E. of Bath. ab:
E. of Sussex.
E. of Rutland.
E. of Darby. ab:
E. of Shrewsbury. ab:
E. of Oxford. none.

Earle of Bullingbrooke.
Earle of Holland. ab:
E. of Middlesex. ab:
E. of Denbigh.
E. of Holdernes. Dead.
E. of Cambridge.
E. of Warwicke.
E. of Leicester.
E. of Somersett. ab:
E. of Montgomery.
E. of Salisbury.
E. of Suffolke. ab:
E. of Lincolne. ab:
E. of Pembrooke.
E. of Southampton. ab:
E. of Huntington. ab:
E. of Cumberland. ab:
E. of Worcester.
E. of Kent.
E. of Northumberland. ab:
E. of Arundell.[3]

Clarenceux and Norroy. Heraulds.

The Lo: Threr.
The Lo: Archbishop.
The Lo: Keeper.

The 2. Esquires of Honour with robes worne bawdrichwise, and capps of Estate in their hands going, and on their heads returning,

Sr Geo: Goringe.
Sr Rich: Winne.

[1] "Coronation-Robes," *Fuller.*

[2] "with coronetted-caps on their heads," *Fuller.*

[3] The following list of Earls to be created at the Coronation of K. Charles is preserved in S. P. Dom. K. Ch. I. xx. art. 16. And art. 17 repeats the list, with the endorsement, "Earles made at y^e^ Coronation of King Charles":—

"Earles to be created

Viscount Mandevill, President of the Councell	Earle of Manchester.
Viscount Andevor	Earle of Barksheire.
Lord Wentworth	Earle of Cleiueland.
Lord Sheiffeild	Earle of Molgraue.
Lo: Carew of Clopton	Earle of Totnes.
Lo: Da(n)vers	Earle of Danby.
Lo: Cary of Lepington	Earle of Monmouth.
Lo: Ley, Lo: Treasurer	Earle of Marlebridge."

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representing the Dukedomes of Normandy and Guyen.

The Spurrs borne by the Earle of Montgomery.

St. Edwards Scepter borne by the E. of Salisbury.

The pointed sword of temporall Justice borne by the Earle of Kent.	The sword called Curtana of mercy borne by the Earle of Essex.	The third sword of spirituall Justice borne by the Earle of Dorsett.
The Maior of London with his Mace.[1]	Garter Kinge of Armes.	A Gentleman vsher.

The great Chamberlaine of England.
the Earle of Worcester.

The Conestable with his Mace, the Duke of Buckingham.	The sword in the scabbard by the Marquis Hamilton Earle of Cambridge.	The Earle Marshall of England, Earle of Arundell.
The rodde with the Doue of clemency borne by the Earle of Rutland.	The Crowne of St. Edward borne by the Earle of Pembrooke.	The Orbe of Rule borne by the Earle of Sussex.

Patima† the cover of the chalice carried by the Bishop of St. Davids in the Deane of Westmrs place.[2]

Regale the chalice of Saphire and gold carried by the Bishop of London.

The Kings Matie supported by two Bishops. Durham and Bath vnder a Canopy[3] borne by the Barons of the Cincq Ports.

[1] "The Lord Maior, in a crimson Velvet gown, carried a short Scepter before the King amongst the Serjeants. But I am not satisfied in the criticalness of his place." (*Fuller*, u. s.)

[2] Chalices or "Communion-cups" in the sixteenth century and later were most usually provided with a Paten having a small foot. When reversed, the paten fitted as a cover to the chalice and was commonly kept in place by a rim slightly raised. Fuller says that "the Bishop of *Winchester*" (*i.e.*, Andrewes) carried "the Golden Plate for the Communion." Accepting Fuller's authority I have asserted this in note 5, on p. 4, below (printed off before I became aware of the existence of the papers in the Record Office). Were it not that the Bp. of London had a long scepter to carry as well as "the Regall" (p. 10, note 2, *bis*) the fact that Laud bare K. Edward's staff would have seemed to me decisive against his being bearer of the *Patena*. Moreover he had other special duties to perform: (see pp. x. xxi. 1; 17 text; and cf. note [4]—(1), *ibid.*) Winton, being Dean of the Chapel Royal, was likely to be distinguished by some such honour as to be appointed bearer of one of the sacred vessels.

[3] A Canopy:—"Pannum de serico quadratum purpureum, quatuor hastis deargentatis sustentatum cum quatuor campanellis argenteis et deauratis, ultra regem quocumque ierit gestabunt barones de quinque portibus, ad

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His Maties traine borne by the Earle of
Warwicke and the Lo: Maltravers.
2. Gentlemen of the Kings bedchamber
Sr. James Fullerton and Sir Ro: Carre followed.
Serieants at Armes on both sides
beginning at the sword.
Gentlemen Pensioners on each side the King:
After all these the Guarde.

All these thinges which were carried (the Coronation ended) were offred vp at the Altar, and left behind in the Church at Westminster.[1]

9. THE FORM OF THE CORONATION: TAKEN BY JOHN BRADSHAW, WINDSOR HERALD.

This form which follows has been transcribed by Mr. Vincent from the original MS. in State Papers—Domestic, K. Charles I. Vol. xx. Art. 12.

It was finished or composed (like F. Sandford's account of a subsequent coronation) *after the event* in 1626. It specifies the preacher's text, and it is carefully expressed in the past tense at the outset, although later on it slides imperceptibly into the present. This consideration, confirmed by a careful comparison of the passages where Laud has given references to the '*Herald*' as his authority, has led me to the conclusion that the document which we have here is *not* that Herald's book on which the Archbishop relied for several details in his own form.[2] Very naturally he accepted their record of precedents from some *previous* coronation.

What we are printing here is, I think, none the less interesting on this account, because it supplies a considerable amount of additional information, and is at the same time the description drawn up by a capable observer who was writing, no less than the Archbishop did, under a sense of official responsibility, but who at the same time had viewed the ceremonies not entirely in what Laud called "the Church-way."[3]

quamlibet hastam quatuor assignati, pro diuersitate portuum, ne uideatur portus portui preferri." *Missale Westmon.* (ed. Legg), p. 680.

[1] This paper (S. P.—Dom. xx. 8) is endorsed "The Order of Procession to/ the Coronation." The other copy (S. P.—Dom. xx. 9) is endorsed "The order of Procession/ to the Coronation of/ King Charles."

[2] We have specified ten of Laud's references to the *Herald* in our note on p. xxxvii. To make the list complete it is necessary to refer also to his brief notes about the Coif, the Sword, and the Armill; see pp. 35, 37, 38.

[3] 'The Bishops were not alone trusted with this Coronation Business [in 1626]; *Sed Alii Proceres*, but *other Great and Noble Men* also. And they did meet that *Januar.* 31, and sate in Council about it. So the *Bishops*

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State Papers, Domestic. Charles I. Vol. xx. Art. 12.

/The forme of the Coronation of King Charles (the first). [S. P.—Dom. K. Ch. I. xx. 12.

Taken by Mr. Bradshaw, Herald at Armes.

Upon Thursday the second day of ffebruary, 1625, being Candlemas day, the most Illustrious King Charles cõming privately by water from his Palace of Whitehall to his old Palace in Westminster, about the houre of nine in the morning; entred the great Hall of the said Palace, attended by his Nobles and the Peeres of England, the Knights of the Bath (who were Created the day before) and a great Company of his Servants, and other Knights and Gentlemen. And there seated himself vpon his Throne prepared for him vpon a Scaffold in the midle of the said Hall. Where, after he was set came to him in solemne procession the Archbishop of Canterbury, the other Bishops, the Bishop of St. David supplying the roome of the Deane, and the Prebends of Westminster, the Gentlemen of his Ma^ties Chapell, the Singing men and Choristers of the Church of Westminster in their Copes and Surplices, And bringing the ancient ornaments and Ensignes of Honour vsed in the Coronations of the Kings of England, with all reverence presented the same to his Ma^tie sitting in his said Throne Who receiving the same delivered them severally to the Duke of Bukingham, Constable of England, who placed the same vpon a Table neare the Kings Throne untill y^e Churchmen were retired when as his Ma^tie called for his said Regalia disposed them to certaine great Estates of the Kingdome there present, To be borne by them before him towards the Church of St. Peter in Westminster the place of his Coronation. Into which Church in faire Proceeding his Ma^tie entered about the houre of ten the same day And passing through the body of the Church and the Quire to the Altar. After Reverence done, His Ma^tie reposing himself awhile in his Chaire on the South side below the Altar, came back to the Scaffold, And the Archbishop before him with the Constable and Marshall of England attended by two of the Kings of Armes; shewed himself first to the People on the North and South side of the Scafford.† Then to the Nobility on the East, and to the Clergie in the Quire on the West Of all which Three Estates[1] Tharchbishop demanded Thapprobation of the King,

Meetings [mentioned in the *Diary*] were but Preparatory to ease the Lords, most of the Ceremonies being in the Church-way." Abp. Laud's *Defence*, 27 May, 1644, ap. *Troubles*, ed. Wharton, pp. 320, 321.

[1] Obs. "The People" or Commons are here reckoned as one of the Three Estates of the Realm.

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as in the Book of the forme of the Coronation is expressed.[1] Then the King seating himself on a low Chaire vpon the Scaffold, tharchbishop after reverence done to the King entered into Saint Edward's Chapell, and after a while came forth invested in his Pontificalibus, and seated himself in a Chaire prepared for him on the North side of the Altar. And the King arising from his seat attended by the Constable and Marshall came vp to the Altar, and offered a pound waight of gold w^ch^ was provided by the Treasurer of his Ma^ties^ Houshold,[2] and then the Pall. And then cōming from the Altar seateth himself in his Chaire on the South side below the Altar. During which tyme the Lords offered their severall Ensignes of honour. After which the Sermon was begun by the Bishop of Carlile, the Text taken out of the 2nd of the Revelation, the 10th verse, *I will give thee the Crowne of life.* The Sermon ended,[3] the Archbishop discended from the Altar, and stood before the King. Then the King arising from his Chaire and Standing, the Archbishop readeth to the King his oath. Which being done, he goeth vp to the Altar and kisseth the Booke, and seateth himself where he was before. Then[4] tharchbishop† the hymne *Come holy Ghost* &c., the Quire singing it. Then Tharchbishop cōming towards the King, His Ma^tie^ kneeling, tharchbishop prayeth over him. Then is the Letany begun to be sung by two Bishops kneeling vpon the Scaffold, and the Quire answering them. And afterwards the proper Prayers for the Coronation by them read. After which, y^e^ King arising from his Chaire on the South side below, went to his Chaire on the North side,[5] And there standing was disrobed by the Erle of Worcester Great Chamberlayne, to be Anoynted, During w^ch^ tyme there were Prayers read by Tharchbishop, And over his Head was held the Pall[6] by . . . . [*a blank here* in MS.] . . and the Lord Sheffeild two Knights of the Order of the Garter duryng his Anoynting. After which, a Linnen Coife was put vpon[7] his Head. And so arising in his [8]doublet and hose prostrated himself before the Altar And then is invested in Saint Edwards Robes, with proper Prayers read by tharchb^pp^. Then cōmeth he downe to the North Chaire below the Altar, And there being set, his Hose and Sandals and Spurres are put on.([8]) Tharchbishop standing at the Altar the King ariseth from his Chaire invested in Saint Edwards Robes, cōmeth to the

[1] See below, p. 15.
[2] See p. 17. [3] See p. 18. [4] See p. 25.
[5] His "Chaire of Estate." See p. 31 *n.*
[6] "pallio supra dictum principem extenso:" *Missale Westm.* p. 693.
[7] See p. 35.
[8]—([8]) This passage occupying above six lines at the head of the 4th page in John Bradshaw's MS. is written in larger writing than the rest.

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Altar, And there standing received from tharchbishop the Sword hallowed w^th^ a proper Prayer, beginning thus *Accipe gladium*, &c.,[1] which is girt on by some of the great Estates neare his Ma^tie^ In like manner was the Armill received, hallowed and put on about his neck. Then is the Pall put vpon his shoulders with a speciall prayer.[2] After that, the King being seated in the old Chaire with Jacobs stone in it, on the North side below the Altar,[3] tharchbishop hallowing the Crowne setteth it on the Kings head with a speciall prayer. Then is the Ring put on with a proper prayer touching the same. Then his Ma^tie^ thus Anoynted Invested and Crowned ariseth from the Chaire, And goeth vp to the Altar, And there received the Scepter of Saint Edward in his right hand, w^ch^ was supported by the Earle of Pembroke, who by tenure of the mannor of Worsop was to give the King a glove with the Armes of Verdon on the back of it, and to sustain the Kings hand holding the said Scepter.[4] Then all the Dukes Marquesses Earles and Vicounts put on their Coronets, and the two Esquires of Honor representing the Duchyes of Normandy and Guyen put on their Ducall Caps, and the Kings of Armes their Crownes; And so did weare them all the time of the solempnity. The King then kissing the Archbishop and the Bishops that supported him, cōmeth from his Altar to his Throne on the stage, And there seateth himself in the sight of all the People. Where being set, the Lord Keeper pronounceth his Ma^ties^ generall Pardon to all the people, at the foure sides of the Scaffold.[5] Then the Lords went downe into their seates between the Scaffold and the Altar. And then, the King thus sitting in his majestie the Drummes and Trumpets sounding, and the Church and aire filled with frequent Acclamations of the people,[6] The Archbishop making reverence 3 tymes, ascendeth the Throne, and kneeling at the Kings feet doth his homage,[7] and kisseth the King; And so doe all the other Bishops.[8] In like manner all the Lords, the Cheifest first, doe their homage, and kisse the King. Which being done, the King cometh downe from his Throne attended by the Constable and Marshall going before him, And so goeth to the Altar, And there receiveth the Cōmunion. After which and the Service ended, His Ma^tie^ entred into Saint Edwards Chapell.[9] And being reinvested in fresh Robes, returned to his Palace of Westm^r^ in the same order he went, about the houre of three afternoone. And from thence tooke his barge to Whitehall.

[1] See p. 37. [2] See p. 38. [3] See p. 39.
[4] See p. 41 *n.* [5] See p. 45. [6] Cf. p. 39 *n.*
[7] See p. 45. [8] See p. 46. [9] See p. 52.

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10. THE OATH TAKEN BY THE KING AT HIS CORONATION.

Among the State Papers are two copies of that part of the Coronation Service which related to the Oath taken by K. Charles I. These are *S. P. Dom.* xx. artt. 10, 11, and are similar the one to the other. They are written on folio paper measuring 7½ inches in width and 12 inches in height.

The form of the Oath, and the question whether Laud or any other person made any alteration in it for the occasion of the Coronation of K. Charles in 1626, are matters which contributed to make one of the most remarkable episodes in the trial of the Primate in the summer and autumn of 1644.

Remembering how his own prison chamber in the Tower had been searched shortly before his second conviction in June 1637,[1] William Prynne after his triumphant return to London in 1640 was only too ready to undertake the search of the Archbishop's papers both at Lambeth and in the Tower.

On Friday, Dec. 18th, 1640, Laud had been committed to the custody of the Gentleman Usher or Officer of the Black Rod (James Maxwell), but, before being conveyed to his house at Charing Cross, he was permitted to go "in his company" to Lambeth "for a book or two to read in, and such papers as pertained to [his] defence against the Scots." There he held some discourse with Adam Torless (the faithful steward, who did not long survive his master's trouble) and with some private friends. According to Prynne's marginal addition to the Diary the Archbishop then destroyed certain of his papers.[2] After Evening Prayers in Lambeth Chapel he was taken away; and on Monday, March 1st, 1641, he was removed to the Tower in Mr. Maxwell's coach. While he lay in prison in 1642, in the place[3] once occupied by his rival Abp. Williams, Lambeth Palace was several times searched on various pretexts. On Wednesday, 9th Nov., 1642, it was seized for "public" use, and was turned into a gaol. Upon Laud's petition, his books and goods, the library which his predecessor Abp. Abbot had founded, and his private study, were for the time secured. But on Tuesday,

[1] Prynne, *Canterburies Doome*, p. 110.

[2] Laud's *Troubles* (Wharton), pp. 60, 74; Prynne's *Breviat*, p. 24, marg. As to the false character of some of Prynne's notes to the *Breviate*, see *Troubles*, p. 412. Prynne asserted, as on W. Dell's authority, that Laud destroyed the notes of his defence; but, apparently, referring to another occasion, very shortly before his death. *Cant. Doome*, p. 461, and the "Epistle" prefixed. And it is now known that these notes were *not* destroyed (Wharton's Preface to *Troubles*). Laud says, "Mr. Maxwell . . . was not one minute from me, and knows I did not burn any one paper." *Works* iii, p. 267. [3] Not the same room (*ibid.*) Cf. Hackett's *Williams* ii. p. 128.

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9th May, 1643, all his belongings were seized, "books and all," by Capt. Guest, Leighton and Dickins; and such goods as Leighton did not choose to appropriate for himself were set to sale.[1] On Wednesday, May 31st, Prynne was up betimes, and received the help of a band of ten musketeers from the Guildhall at 4 a.m., and entering the Tower so soon as the gates were opened, and while Laud (now 70 years of age) and his two servants were in their beds, searched the Archbishop's pockets, his papers and his trunk. Prynne carried away with him a MS. copy of the Scottish Liturgy (partly in Laud's own hand partly in his secretary Dell's),[2] the diary which had been in his pocket, and his book of private devotions from his side,[3] together with 21 bundles of papers prepared for his defence, as well as a pair of new gloves which Prynne had rummaged and which Laud with great forbearance pressed on his acceptance.

Laud's book of prayers was "with much difficulty restored," 6th Nov., 1644, by the help of Mr. Hern (his counsel) and Mr. Brown (the Clerk of the House), not however until his impeachment in the House of Lords was finished and he was called before the Commons, nor until the book had been used to trump up rather than to establish a charge against its owner. His petition to the House of Lords (23 Oct., 1643) for the restitution of the papers which he had gathered for his defence, and which Prynne had promised to give him back in four days, was answered after some delay by the restoration of *three* bundles (or parts of them) out of the one and twenty, and a permission to have copies made at his own expense if he would specify which he required.[4] As Henry Wharton tells us in his preface to the *History of Laud's Troubles*, Prynne employed against the Arch-Bishop at his trial such of the papers "as might seem prejudicial to his Cause; suppressed those which might be advantageous to him; Published many, Embezzeled some; and kept the rest to the day of his Death."[5] After which event, in 1669, Abp. Sheldon recovered the remains. But it was found that Prynne had been in the habit of destroying the originals of such MSS. as he sent to press, which as the future keeper of

[1] *Troubles*, pp. 61, 174; 64, 197; 66, 203.

[2] Prynne charges Laud with having forged a royal warrant, and Dell with having counterfeited the King's signature, for the Scottish Book. (*Necessary Introduction* to Laud's *Tryall*, p. 156.) But he forgets what he has told us on p. 153, viz., that the *original*, "*with his Majesties hand to it*," had gone to Scotland. What Laud had taken to prison with him was his private copy.

[3] See *Troubles*, 413.

[4] Laud's *Troubles* 67, 205, 211, 433; *Works* iii. p. 86. Prynne's *Breviat*, p. 28. His chamber in the Tower was searched again as late as 22 Oct., 1644, a day appointed for Humiliation. *Troubles*, p. 431.

[5] Were the two MSS. of K. James I.'s Coronation (see above, p. xl.) among those which Prynne "embezzeled"?

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the Records in the Tower he ought to have known better than to do.

If Abp. Laud had ever been guilty of culpable severity to prisoners, he met with more than ample retribution. As he faced the Judges in the House of Lords for his twenty days of hearing he had the consciousness that at his right hand just behind him, almost at his elbow, near the Black Rod, was standing his implacable and cruel enemy, still keen enough in hearing and with his fingers itching to hand to the Clerk across the bar some long forgotten private letter from his study at Lambeth or some annotated page selected from the heap of documents which he had been allowed to get half ready for his own defence, but which were now lying upon the table out of his sight, reserved to make some show of evidence against him.[1]

This torture had gone on for twenty several days in a period of five months, and the month of August followed. But on Monday, 2nd Sept., 1644, when the aged Primate was brought to the bar of the House of Lords to make a Recapitulation of his defence, he "saw every Lord present"—all the Bishops, of course, had long since been excluded from a vote—"with a New Thin Book *in Folio* in a blue coat." This blue-book was the Archbishop's own Diary (from 1573 to 1643) which Prynne had now printed in his own fashion, under the title of "a *Breviat*," with malicious comments of his own. A few pages of the original book had suffered from fire, by some means or other, while it had been in his hands. Laud's own expressed purpose to issue a true copy himself was prevented by his death; but in January, 1643–4, he had executed a will which was proved by his executor Dr. Baily after the Restoration. In it he bequeathed to his executor all his papers and paper-books "if they can escape the Violence of the Time." (*Troubles*, p. 456.) Dr. Baily deposited Laud's autograph *History* in the library of their college (St. John Bapt., Oxon); and there it was discovered by the Archbishop of Canterbury (Sheldon) and the Dean of St. Paul's (Sancroft) who had previously intended to edit (in lack of anything better) a transcript which had come into their hands.

Sancroft himself, after succeeding to the Primacy, was engaged in preparing an edition in his enforced retirement in Suffolk in 1693 when his last illness came upon him; and he then bequeathed the important task to his learned chaplain Henry Wharton, who from the materials put before him took

[1] Prynne, anticipating the device of modern editors of illustrated papers, employed one of the cleverest draughtsmen of the day to draw an historical picture of the interior of the court, and gave a key of the personages represented in the sketch. He had two young men (Grice and Beck) to help him turn the papers. *Troubles*, p. 216.

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unusual pains to perfect his edition of the *Diary and History of the Troubles and Tryal of the . . . Blessed Martyr William Laud.* folio, 1695.

In Laud's account of his Trial, edited by Wharton, the Archbishop says:—

"Maij 27, 1644, Munday. The Eleventh Day of my Hearing. This day Serjeant Wilde followed the Charge upon me. . . . § 5. Then leaving the Ceremonies (at the Coronation) he charged me with two alterations in the Body of the King's Oath. One added, namely these Words, '*agreeable to the King's Prerogative.*' The other omitted, namely these words, '*Quæ Populus Elegerit*, which the People have chosen, or shall choose.

"For this latter, the Clause *omitted*, that suddenly vanished. For it was omitted in the Oath of King James as is confessed by themselves in the Printed Votes[1] of this present Parliament.

"But the other highly insisted on, as taking off the total assurance which the subjects have by the Oath of their Prince for the performance of his Laws. First, I humbly conceive this Clause takes off none of the People's Assurance; none at all. For the King's Just and Legal Prerogative, and the Subjects' Assurance for Liberty and Property may stand well together, and have so stood for Hundreds of Years. Secondly, that Alteration, whatever it be, was not made by me; nor is there any Interlining or Alteration so much as of a Letter found in that Book. Thirdly: if any thing be amiss therein, my Predecessor gave that Oath to the King, and not I. I was merely Ministerial, both in the Preparation and at the Coronation it self, supplying the place of the *Dean of Westminster.*

"After this day's work was ended, it instantly spread all over the City, that I had altered the *King's* Oath at his Coronation,[2] and from thence into all parts of the Kingdom; as if all must be true which was said at the Bar against me, what Answer so-ever I made. The People and some of the *Synod* now crying out, that this one thing was enough to take away my Life. And though this was all that was Charged this day concerning this Oath, yet seeing how this fire took, I thought fit the next day that I came to the Bar, to desire that the *Books* of the Coronation of former Kings, especially those

[1] Printed Votes, p. 706. [This reference is to E. Husbands' *Exact Collection of all Remonstrances, Declarations, Votes*, &c., 4to, 1643. The date of the Remonstrance in question being 2 Nov., 1642.]

[2] This calumny was revived in Oct., 1693, by Lord Chief Baron Atkins in his speech to the Lord Mayor, and it was hinted that something more in a like direction had been done at the Coronation of K. James II. Wharton (in his Preface) vindicates his own patron Sancroft as well as Laud.

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of Queen *Elizabeth* and King *James*, might be seen and compared, and the Copies brought into the Court, both from the *Exchequer*, and such as were in my Study at *Lambeth:* And a fuller Inquisition made into the Business: In regard I was as Innocent from this Crime as when my Mother bare me into the World. A *Salvo* was entred for me upon this. And every day that I after came to the Bar, I called upon this Business. And somewhat or other was still pretended by them which managed the Evidence, that I could not get the Books to be brought forth, nor any thing to be done, till almost the last day of my Hearing. Then no Books could be found in the *Exchequer*, nor in my Study, but only that of *King James;* whereas, when the Keys were taken from me, there were divers Books there, as is confessed in the Printed *Votes* of this Parliament (p. 706): And one of them with a Watchet[1] Sattin Cover, now missing. And whether this of King *James* (had not my Secretary, who knew the Book, seen it drop out of Mr. *Pryn's* Bag), would not have been concealed too, I cannot tell. At last, the Book of King *James* his Coronation, and the other urged against me concerning King *Charles*, were seen and compared openly in the Lords House, and found to be the same Oath in both, and no Interlining or Alteration in the Book charged against me. This Business was left by the Serjeant to Mr. *Maynard*, who made the most that he could out of my *Diary* against me." (*Troubles*, pp. 318, 319.)

Laud's answers and his behaviour at his trial favourably impressed the people who were present, but there were some who would not be satisfied to stop short of shedding his blood.

Upon the 15th day of his hearing he mentions a further result of the search.

"Junij 20, 1644. Thursday.—— . . . Upon my often calling to have the Oaths at the Coronation of King *James* and King *Charles* compared, some of them repaired again to my Study at *Lambeth*, to search for all such Copies of *Coronation-Books* as could there be found. In this diligent and curious search ('For Mr. *Pryn's* Malice made it') they found some papers concerning *Parliaments*, no other (I praise God for it) than such, as with indifferent construction might (I hope) well pass, especially considering what occasion led me, and what Command was upon me. And as I have been told by Able and Experienced Men, they would have been nothing, had they been found in any but this troublesome and distracted time about the Rights of *Parliaments* (as tis said.) Howsoever, I was most unfortunate they

[1] *Watchet*, pale blue.

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should be now found; and I had not left them a Being, but that I verily thought I had destroyed them long since." (*Troubles*, pp. 354–5.)

He says that after the accusers had extracted what odium they could out of the "*Answer to the Remonstrance*," 17 June, 1628, and *A Paper Concerning a Declaration*. Jan. 28, 1628, and some other papers, Mr. Nicolas in his charge proceeded to urge some alterations made by the King (when Laud was not at Court) in the Prayers for the Fifth of November and the Book of the Fast (1636), and the Prayers on *Coronation Day* (the Anniversary), as evidence that Laud had altered the *Oath* in the *Coronation Service! Ibid.* p. 358. (See also Laud's Speech in the Star Chamber, 16 June, 1637, with reference to *News from Ipswich*.)

Prynne in his malicious edition of Laud's Diary had foisted into the text (*Breviat*, p. 7, li. 12) an assertion that Laud "altered the *Coronation Oath*." No apology for this falsehood or error, so far as my reading goes, appears in Prynne's subsequent writings on the subject of the Coronation, while at pp. 69 and 475 of his *Canterburies Doome* he passes over in silence what Nicolas, Maynard, and Brown argued on the subject, as well as the Archbishop's vindication of his integrity.

That at the Restoration he *virtually* assumed or admitted the truth of what Laud urged,—the identity of the two forms—I have observed above, at p. xl.

We have noted at p. 90 below that the form of Oath quoted in the Answer by K. Charles I. in or about the end of May, 1642 (Husbands' *Collection*, p. 290), from the records of the Exchequer corresponds with the form printed from the King's own copy at Cambridge, and that Sancroft, collating it with other copies, notes in the margin that the last clause in the preliminary Interrogation ("according to y^e^ laws of God . . . . Customes of this Realm?") was an "Addition," which had of course become a matter of history in 1685. It will be noticed that this clause was not in the draft A (which is *now* at Lambeth, but which, as I concluded on quite independent grounds, p. xiii, had not been one of Laud's collection.) See p. 22. The reason of the absence of that clause in the MS. in question I take to be as follows:—

Draft A presupposes that the King's Oath is a *Latin* one; and the English which follows is merely a translation from the

[1] Prynne published the *Breviat* about 2 Sept., 1644. I find it hard to believe that he was ignorant of what the Lords and Commons had admitted in the *Remonstrance*, 2 Nov., 1642, that "his Maiestie *and his father*" used a form of oath differing from the Latin of their Predecessors. Husbands' *Collection*, p. 712, line 5. Prynne was M.P. for Newport in Cornwall.

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Latin, which I believe never contained this Addition, which is manifestly later than the time of Henry VIII. And this Draft was discarded (if indeed Laud himself ever saw it) before the Committee finished their work in 1625–6.

It will be seen also that the Addition *does* exist in the copies in the Record Office (S. P. Dom. xx. 10, 11), which we now are about to print from Mr. Vincent's transcript, while attention has been drawn to it by *underlining* in the Order in S. P. Dom. xx. 15, given already (p. xli).

Laud's own account of the matter amounts to this. Abp. Abbot had at Lambeth in 1626 two versions of the Oath of the date of 1603, one of them containing the addition and the other without it. Laud, as junior Bishop ("being Puny" is his own phrase, *Troubles*, p. 320), was the one deputed by his brethren to go with the Duke of Buckingham to the King on the 18th of January to give an account, from notes, of their consultations about the Ceremonies for the Coronation. He had taken the precaution to ask Abp. Abbot to lend him a book of the Ceremonies of 1603, and he gave him the one containing the addition. The other MS., or rather the two together, naturally came into his own possession when he was promoted to Lambeth after Dr. G. Abbot's death. Laud further says that the copy which Abbot had lent him was no doubt the more authentic of the two, and that "King *James* was Crowned by the Book which hath this Addition in it, this being in a fair Carnation Sattin Cover, the other in Paper without a Cover, and unfit for a King's Hand, especially in such a great and publick Solemnity." (*Troubles*, p. 321.)

State Papers—Domestic, Charles I., vol. xx.

/The order of the Coronacõn of ye kings, 1625 [S. P.—Dom. K. Ch. I. xx. 10.

The sermon being done the Arch Bp goeth to the king and asketh his Maty concerning his willingnes to take the oath vsually taken by his predicessors.

The king sheweth himselfe willing therewithall ariseth and cometh to the Altar.

Then the Arch Bp with a low voyce speaking private as to the king sayeth Sr will you grant and keepe and by yor oath confirme to the people of England the lawes and customes to them granted by the kings of England yor lawfull and religious predecessors and namely the lawes and customes and franchises

[1] The existence of the two varying copies of the time of the accession of K. James I., at Lambeth, was put forward in Brown's argument against Laud in the House of Commons, 2 Nov., 1644. See *Troubles*, p. 321.

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granted to the Clergie and to ye people by the glorious king St. Edward yor predecessor according and conformable to the lawes of good and true profession of ye Gospell established in this kingdome and agreeing to the prerogatiues of the kings thereof and to the auncient Customes of this Realme.

Then the king promising to grante and keepe them all ye Arch Bp declares vnto him of what things he shall sweare saying

1. Sr will you keepe peace and agreement intirely (according to yor power) both to god, the holy Church, the Clergie and the people.

The king answeres I will keepe it.

2. Sr will you to yor power cause law, justice and discression in mercy and truth to be executed in all yor iudgmts.

The king answers I will.

3. Sr will you grant to hold and keepe the lawes and right fully to defend and vphold them to the honor of God so much as in you lyeth.

The kings answere I grant and promise so to doe.

Then one of the Bps before, and for them all with a loud voyce sayeth our lord and king wee beseech you to graunt and preserve vnto vs and the church comitted to or charges all canonicall priviledges and dew law and Justice and that you would protect and defend vs as every good king in his kingdome ought to be a protector and defendor of the Bps and the churches vnder theire goverment.

The king answers with a willing and devoute heart I promise and grant yt I will preserve and mayntayne to you and every of you and ye churches comitted to yor charge all Canonicall priviledges & due Law and Justice and that I wilbe yor protector and defendor to my power by the assistance of God as ever[y] good King in his kingdome in right ought to protect and defend the Bps and churches vnder their goverment.

Then the king rysing out of his Chare is led to the Altar where laying his hand on the Bible he taketh his oath in sight of all the people saying the thing wch I haue promised I shall observe and keepe as god helpe me and by ye contents of this booke.

After the hymne and severall prayers & anoynting of the king and investing himself with the sword &c. &c., and other Cerymonys the Arch Bp inthroniseth him into his throne there sayinge

Stand and hould fast from henceforth that place whereof hitherto you have beene heire by ye succession of yor forefathers being now delivered to you by the authority of allmighty god and as you see ye Clergie to come neerer the Altar then others: so remember that in places convenient you give them greater

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honor: that the mediator of God and man may establish you in this Kingly throne; to be the mediator betwixt the Clergie and the layty and y^t^ you may raigne for ever with Jesus Christ the King of Kings and Lord of Lords who with the father and the Holy Gost Liueth and raigneth for ever. Amen.

[Endorsed.] The Order of the Coronac̃on of Kings. 1625.

Art. 11 is a repetition of Art. 10.

I take the present opportunity of acknowledging my personal obligation to my friend Mr. James Bass Mullinger, for the considerate and cordial assistance which he has given to Mr. Rogers and myself while we have been engaged in our pleasant work upon the precious Coronation MSS. in his custody at St. John's College, Cambridge.

Dr. Legg has favoured me with a sight of those proof sheets of the *Missale Westmonasteriense* which contain the Coronation Service, and has in various ways helped in my work.

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ERRATA.

Page 41, line 17, for "*omnes*" read *omnis*.
,, 52, ,, 12, ,, "(16.)" ,, (17.).

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The Manner of the Coronation of the Kings of England.

[If. 8a MS. K. sig. *a.*

[Anno Dñi 1625-6.]

ADDENDUM.

Page 85, line 12. "Visc[t] Dorchester"] Fuller explains that this was a misprint for Viscount *Doncaster*, son of the Earl of Carlisle who "held a great office in the Wardrobe." *Appeal of Injur'd Innocence* part iii. p. 4. (Heylin says, *Examen Historicum* ii. pp. 68, 69, that the Earl of Denbigh was then Master of the Wardrobe.) The other train-bearer, Lord Compton, was Master of the Robes. In the Order printed in our Introduction, p. liii., two different names are given: "the Earle of Warwicke" and "Lord Maltravers." There were 5 train-bearers in 1633. See p. 96. And 7 in 1761.

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/Ex Libro Regali.

[MS. K = St. John' Coll. Camb. L. 15, lf 9a.

Provideatur semper[1] *quod Coronatio tam Regis quam Reginæ fiat in die Dominico vel in Festo aliquo Solenni.*[2]

Page 9*b*. is left blank in the King's Book.

Here Laud's copy (L. 12, p. 1) has the following note:—

☞ *Decanus Westmonasteriensis* (*sive locum eius gerens*) *semper lateri* REGIS *adhærendo præsens debet esse pro dicti* REGIS *informatione in his quæ dictæ Coronationis concernunt solennitatem, vt Omnia modo debito peragantur. Ad ipsum vero hoc officium solummodo spectat.*

Laud adds in the margin in black ink: "Eiusdem monasterii monachus: sed electus consensu Prioris et Conuentus:— Ego in Coronatione serenissimi principis Caroli sic deputatus fui. Et eram tum Meneuensis Epūs et præbendarius Loci."

/Oleum præscriptum ad ungendum in Coronatione Carolum I^um^ *Britanniæ Regem.* [K. lf. 10*a*.

[prepar'd for y^e^ Anointing of Charles I. by his Physitians; and hallowed by y^e^ Bp. of S. Davids, C 2. *S*.][3]

[1] "*Semper provideatur*," Laud (St. John's Coll. Cam. MS. L. 12).

[2] It appears to have been the custom in England to fix the Coronation of the Sovereign (as the ordinations of the Clergy) upon some Sunday or Holy Day. The fifteenth century Pontifical, which Maskell has printed (*Mon. Rit.*, ii, pp. 40, 41) contains, however, the following provision for the mass: "Incipiatur officium misse a cantoribus de solennitate diei, si contigerit dictam fieri coronationem in festo solenni. Si vero euenerit quod dicta coronatio fiat in simplici die, dicatur (missa prius de dominica a conventu debito modo celebrata) missa specialis pro rege: videlicet *Officium* Protector noster," &c. For a list of the days on which Kings and Queens of England have been crowned since the Norman Conquest, see the Appendix to this volume.

[3] [The writing between the lines all through and that on the unnumbered leaves at the beginning is in Sancroft's hand, "*S*." There also are certain among the marginalia in his hand, as well as some additions at the end of the volume.] In his own MS. (Sa. *i.e.*, a MS. in St. John's College Library, Cambridge, *olim* L. 14. entirely in Sancroft's hand), Sancroft notes that, "The King saith, this is Sir Theod. Mayhern's Receit." (Dr. Mayern was physician to K. Charles I and Henrietta Maria.)

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Rec[ipe]

Olei florum Aurantiorum & Iasimini per infusionem in oleo Been præparati, quale ex Hispania affertur, ana ℥vi. Olei stillatitii Rosarum ℥s. Olei cinnamomi stillati ʒij, Florum Benzoini non adustorum alborum in arenâ per cophinum chartaceum extractorum ʒi. Ambrægrisiæ ʒiiij, Moschi ʒij, Zibettæ ʒi. Misce in porphyrite, mox in porcellanâ super cineres tepidos. Adde Spiritus Rosarum ℥s. F. Ung.

/BISHOPS [K. 11a.

to be nominated and appointed by y^e^ ArchBishop of Canterbury his Grace, on the day of his Ma^tie^ Coronation for y^e^ Services following.

A Bishop to be appointed to preach.[1]
A Bishop to be appointed to read y^e^ petition of the Bishops.
Two Bishops, or two of the Quire to be appointed to sing y^e^ Letany in y^e^ Quire.
A Bishop to be appointed to read the Gospell.[2]
A Bishop to read the Epistle.[3]
The ["*A*" corrected to "*The*"] *Bishop that reads the Gospell must provide Bread and Wine for y^e^ King to offer at y^e^ Communion.*
A Bishop to carry S. Edward's Chalice.[4]
A Bishop to carry the Paten.[5]
The Bishops of Duresme and Bath to support the King.[6]
Two other Bishops to hold the towell before y^e^ King at y^e^ Communion.[7]

[1] The Preacher was Dr. Ric. Senhouse, Bp. of Carlisle. (At the Coronation of James I. the Bp. of Winton preached.)

[2] The Gospeller was Dr. Sam. Harsnet, Bp. of Norwich.

[3] The Epistoler was Dr. Theophilus Field, Bp. of Llandaff. The St. John's MS. "L. 14." Sancroft's own MS., puts the Epistoler before the Gospeller, and inserts at the top "Two Bishops to support y^e^ Queen," and he brackets sundry as required only, "if there be a Comunion" (which in the case of James II., for which he was providing, there was not).

[4] St. Edward's Chalice, the Regall, was carried by Dr. Geo. Monteigne, Bp. of London. "St. Edward's stone chalice," *Sa* = St. John's, L. 14.

[5] The Paten was carried by Dr. Launcelot Andrewes, Bp. of Winchester.

[6] The King's Person was supported by Dr. Ric. Neile, Bp. of Durham, and Dr. Arthur Lake, Bp. of Bath. Sancroft notes that the claims of these sees were allowed for the Coronation of Charles II.

[7] The only Bishops mentioned by Fuller, *Ch. Hist.*, Bk. xi. p. 123, Section 29, as kneeling in rich copes to receive the Communion with the King, besides the Epistoler and Gospeller, were the Bishops of Durham (Neile), and St. Davids (Laud), and of these the latter administered the cup.

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[1]THE PREPARATION. [K., sig. *b*. p. 1

THE APPARATUS IN THE CHURCH OF WESTMINSTER.

There is a Stage to be set up four square [5 foot high. C. 2. *S.*] *close to y^e^ foure high pillars, betweene y^e^ Quire and y^e^ Altar. The stage is to be spread with Tapestrie and to have railes about it richly covered.*[2] *It is also to have Staires out of the Quire up to it, and down to the Altar from it.*[3]

There is a Throne [2 Thrones *S.*] *of State*[4] *to be erected on y^e^ said Stage*: [One higher *S.*] *for the* [The King's Throne was 5 foot high. C. 2. *S.*] /*King* [y^e^ other lower for y^e^ [p. 2. Queen: both *S.*] *adorned Pallis, quissinis sericis & pretiosissimis, with a Chaire* [2 chaires] *before it* [them *S.*]

There is also another Chaire [are *also* two other chaires *S.*] *to be set below by y^e^ Altar* [y^e^ one S.] *on y^e^ South side* [somewhat higher *S.*] *for the King;* [y^e^ other on y^e^ N. side not so high for

"Two before the King and two before the Queen," *Sa.* This MS. Sancroft's own, has this very important addition, "The Abp. also (+ or y^e^ D[ean] of Westm^r^, if he be a Bp.) is to hallow ('consecrate' *interlin.*) y^e^ Oil wher w^th^ y^e^ K^g^. and Qu. are to be Anointed (+ 'setting it vpo ye Altar, at Westm^r^,' *interlin.*). But y^e^ Oil is to be prepard by y^e^ K^gs^ physitians. That for K. Cha. I. was thus: R. Flor Aurantior. . . . "

[1] Cod MS. L. 15, in biblioth. Coll. D. Johannis Evang. Cantab. paginula 1.

[2] With red cloth Herald *marg.*

[3] A. (= MS. Lambeth 1076) *adds* "and other Stayres Eastward."

[4] "There are two Throanes of Estate" A. [The Lambeth MS., and Sancroft's collations give a double number of seats as they represent the earlier arrangement proposed when Henrietta Maria was expected to be crowned. Our text (the St. John's Coll. MS. L. 15, apart from Sancroft's insertions) represents the actual arrangements for the King's Coronation without his consort. And Fuller in 1655 describing the ceremony thirty years after the event, but evidently from documents, and with the express purpose of giving an exact account for guidance "if hereafter Divine providence shall assign England another King," mentions the three chairs for the King. The "scaffold," as he calls it, "was made of wood at the upper end of the church, from the Quire to the Altar. His Majesty mounted it, none under the degree of a Baron standing thereon, save only the Prebends of *Westminster*, who attended on the Altar, three chaires were appointed for him in several places; the 1st of *Repose*; 2nd the ancient *Chair* of Coronation; 3rd (placed on an high square of five staires ascent) being the Chair of State." (Fuller, *Ch. Hist.*, p. 122.)]

The parallel passage to the above description in the text appears in the earlier draught, now at Lambeth, in a form just sufficiently different to make it worth while to print it here for the sake of comparison. Other variations between the two MSS. will be noted in the form of collation later on. The letters *Sa.* are used here to denote the variations in the transcript made by Sancroft himself for the Coronation of James II. (St. John's L. 14.).

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y^e Q. with either of ỹ *S.*] *a Faldstoole and cushens to pray at, and seats for y^r L^ds and B^ps.*

And all the Pavement is to be spread w^th Carpets, and Cushens to be laid (upon y^e steps *marg.*).

/The person that is to annoynt ["and crown" *Sa.*] the King [A. lf. 1. ["and so y^e Qu. also (K. Ja.)" *Sa.*] is the Archbishop of Canterburye.

The place is the Church of Westmin: to which it is, by diuers Charters granted to be *Locus constitutionis et Coronationis Regiae et Repositorium Regalium* [(" K. Ja.") *Sa.*]

The time if it be possible some Sonday or holiday.

There is to be set vp a Stage of Timber foure square, close to the fower high pillars betweene the Quire and the Altar, round about, w^ch Stage is to be spred w^th Tapestrey and the Rayles of it to be richlye couered.

It is allsoe to have Staires out of the Quire vp to it, and downe from it to the Altar and other Stayres eastward. [A. lf. 1^b

There are two Throanes of Estate to be erected on the saied stage one higher for the King, another lower for the Qu: to be adorned Pallis et [*a blank left here for the word* "Quissinis" *or* "Cussinis"] sericis præciocissimis w^th twoe other chaires before them.

There are allsoe twoe other chayres to be set below by the Altar the one on the Southside somew^t higher for the King. The other on the Northside, not so highe for the Queene w^th either of them a faldstoole, and Quishions to pray at, and all the pauem^t to be spred w^th carpets.

There is allsoe a Trauerse to be set vp in St. Edwards Chappell for the King to disrobe himselfe in after the ceremonyes of the [A. lf. 2 Coronation ended. where there is a faldstoole and Quishions w^th a chaire for the Qu: to be set for her to pray at and repose herselfe in the whilest the King disrobeth and new arrayeth himselfe.

The Evening before the Coronation.

The evening before the Coronation, after his coming from the Tower to his pallace at Westminster, the King is to be put in mynd to giue himselfe a certaine space to contemplacõn and prayer.

In w^t sort it is set downe in Libro Regali. It apperteineth by office to the Abbot of Westminster to remember his Ma^tye of this and other obseruances. There is then to be delyuered to his Ma^tye the Tunica or shirt/ of red silke, w^th the places for the Annoynting open and [A. lf. 2^b looped, w^ch he is to weare next ouer his shirt and according to w^ch, the shirt he weareth and his other Apparrell is to be framed. (*From* A. *i.e.*, Lambeth MS. 1076. *See* Preface.)

[As regards the vesture of K. Charles I. at his Coronation. "It was observd also, that his Majesty on that day was cloathed in *White*, contrary to the Custom of his Predecessors, who were on that day clad in *Purple*. And this he did not out of any necessity, for want of Purple Velvet, enough to make a suite, (for he had many yards of it in his outward Garment) but at his own choice only, to declare that Virgin Purity with which he came to be espoused unto his Kingdom. . . . This some looked on also [as well as the text of the Bp. of Carlisle's sermon, concerning which see below] as an ill Presage." Heylyn's *Cyprianus Anglicus* fol. (1671) p. 148. "Vain speculations, which happen always after the misfortune!" exclaims Mons. De Larrey (English Ed. Lond. *Hist. of the Reign of* K. Charles I. 1716, i. p. 41). Laud (see pp. 8, 9) in a note which we shall cite presently tells us on Bp. Andrewes' authority that James I. did not wear the red silk shirt. For the procession, &c., the "tunica serica et camisia" were covered by other "mundissimis vestibus." *Missale Westm.* pp. 677, 693.]

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There is also a Traverse to be set up in S. Edwards Chappell for the King to disrobe himself in, after y^t ceremonies of his Coronation be ended. [Where there is also a Traverse, and a Faldstool with Cushions to pray at, to be set for y^e Qu. and a chair for her to repose herself in, while y^e K. disrobeth, and new araieth himself. *S.*]

Having given in the smaller type on the opposite page the opening directions from the Lambeth MS. draft (*A*) of "*The Rites and Cerimonyes to be observed at the Coronation of King Charles.* Anno Domini 1626. Febru. 2," we will give next the corresponding passage from another Order which (like *K*) was actually used.

In Laud's own copy (St. John's Coll. Camb. L. 12, p. 3) the preliminary rubrics with his own marginal comments take the following form (under the heading neatly written in gold letters) :—

"The Preparation in/ the Church of/ Westminster/ before the/ Coronation Day."

The Stage.

There is first of all a Stage to be set up foure square close every way to the ffoure great Pillers betweene the Quire and the Altar, rayled about. (It was 5 foot in higthe *marg.*)

This Stage is to be spred with Tapestry and the Railes of it to be richly coverd. (Heral: w^th Redd cloth and soe it was nowe. The Raile open for y^e people to see through *marg.*) It is also to haue staires vp to it out of the Quire, and downe from it to the Altar.

[1]*The 2 Thrones.*

Vpon this Stage ther are Two Thrones of Estate to be erected. One higher for the King [Twas 5 steps highe. *marg.*] *The other lower for the Queene.*

These are to be adorned with Rich Palls and Quishions; and to have two other Chayres (the Chaires before the Thrones) before them. The auntient Chair [It was covered w^th cloth of gold *marg.*] *is to be set wheron y^t K. is crowned below by y^t Altar.* [It stood now; On y^e North syde inclininge to y^e Altar. The Auntient chaire of K: Edw: for y^e K: to be crownd in must stand on y^e south syde if y^e Queen be crownd y^e same daye.

And seats for y^e Lds. and Bps.

The Chaires of State *marg.*]

There are also Two other Chayres of State to be sett below by the Altar:

The One on the Southside somewhat higher for the King; the Other on the Northside not so high for the Queene. [And a stoole for y^e Arch. Bp: att y^e north end of y^e Altar close to it. *marg.*]

[1] *Laud* (i.e. St. John's Coll. MS., L. 12), p. 4.

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The Faldstools:

Either of Them is to haue a Faldstoole and Quishions before y^m^ to pray at.

[1] *And all the Pauement before the Altar is to be spred ouer with Carpets.*

(The following rubric is here crowded in between the lines :—

There be also Cushions to be laid at the steps of the Altar for the King and Queen to kneele and offer at.)

The Trauerses in St. Edward's Chappell.

In St. Edward's Chappell there is a Traverse to be sett vp for the King to disrobe himself in after the Ceremonies of his Coronation ended. [It was nowe placed on y^e^ right hand quite beyond y^e^ Altar. *marg.*]

And a Trauerse, Faldstoole and Quishions w^th^ a Chayre of State to be sett there for the Queene, to pray at, and repose Herselfe in, while the King disrobeth, and new arrayeth Himself after his Coronation.

[2]The Evening before the Coronation.

The King's Contemplation and Prayer.

The Evening before the King's Coronation, after his comming from the Tower to his Palace at Westminster, The Deane of Westminster is to put the King in mind, to give himselfe to Contemplation and Prayer. ("*The Heads and Summe wherof are in y^e^ Rubricks of y^e^ King's Booke.*") Addition to rubr. in margin. *Laud has added the note.* "These were deliuered fairly written."[3]

The Red-silk Shirt.

That Night is to be deliuered vnto his Ma^tie^ the Tunica, or Shirt of Red Silke, open and looped at the Places of Anoynting:

[1] *Laud*, p. 5.

[2] *Laud*, p. 6.

[3] The heads are given in Sancroft's MS. L. 14 (in English), as followeth :—

"The King shall seriously and deeply consider with himself, to what Height of Dignity he is now called: That He by whom King's reign hath particularly design'd, and chosen him, to govern his people in these X^n^ Kingdoms.

"Let him remember that of y^e^ Wise man (Ecclūs. xxxii. 1). *If thou be made a prince, lift not up thyself; but be among them as one of y^r^ Rest, and take diligent care for them.* Let him also remember, That y^e^ Dignity Roial is given by God to Him as to a Man, y^t^ is Mortal: And y^t^ he is advanc'd by God to this so sublime a Dignitie, to y^e^ End, y^t^ he may be a Defender of the Catholick Church, an Enlarger of X^n^ Faith, and (to his power) a protectour of his Kingdoms, and of y^e^ people of God committed to him.

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which He is to weare next over his owne Shirt; and according to which the Shirt which He weareth, and his other apparell is to be framed."

[*Laud adds the note,* "This was not worne: And my L: of Winchester" (*i.e.* Andrewes) "whoe was Dean of Westminster when K. Jeames was crownd avowed y^t^ he did not wear it. And thear is noe vse but for warmth.

"And to lye for direction howe the King's shirt is to be open att y^e^ Anointed places."]

/THE EVENING BEFORE THE CORONATION. [K. p. 2.

The Evening before the Coronation after the King's coming from the Tower to his Palace at Westmin/ster, he is to be put in [p. 3. *mind wholy to give himself to contemplation and prayer. The heads* [and sum *S.*] *of w^ch^ are in y^e^* [Rubrics of y^e^ Lib. Reg. and were delivered to C.I. fairly written. C. 2. *S.*] *King's booke.*

It appertaineth by office unto y^e^ Abbot, or Deane of Westminster [or in his absence to some other of y^t^ Church *S.*] *to remember his Ma^tie^ of this and all other observances.*

Then is to be delivered unto his Ma^ty^ the Tunica or Shirt of red silk, w^th^ the places opened and looped, at which he is to be anointed; w^ch^ shirt he is to weare over his owne, and according to which his owne shirt and his other apparrell is to be framed.

"And in his praier let him imitate y^e^ Wisdom of Solomon: To whom in y^e^ beginnings of his Reign, when (after he had offerd 1,000 burnt offerings upon the Altar) God said in y^e^ Vision of y^e^ Night, *Ask what I shall give thee:* He askt not for himself long life nor gold and silver, nor (what a youthfull Prince most probably might have desired) victory over his enemies; but pray'd for those things w^ch^ God with great Readinesse might give, and Man receive w^th^ greatest Advantage; saying, *Give thy Serv^t^, O Ld, an understanding Heart, to iudge thy people; that I may discern between Good and Bad.*

"Let y^e^ King therefore devoutly pray, That y^e^ divine providence, w^ch^ hath appointed him for y^e^ Government of so great an empire, would vouchsafe to bestow upon him Justice and Pietie, and Prudence; justice towards his subjects; pietie toward God; and prudence in y^e^ government (*alterea from* 'Administracion') of his Kingdoms: That so being neither softened with favour, nor hardend with enmity, nor allur'd with unreasonable Desires, nor discompos'd w^th^ any other passion, he may steddily and uninterruptedly walk on in y^e^ paths of these excellent virtues."

"See an excellent prayer to this purpose in y^e^ person of Solomon, *Wisd.* ix. 1–12" (Sancroft).

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THE MORNING BEFORE THE CORONATION.

It is to be provided that the Regalia, w^th^ are S.[1] *Edwards Crown/ w^th^ the residue of the Robes and the Oile*[2] *for the* [p. 4. *anointing be readie upon y^e^ Altar*[3]. *And*[4] *that the Crown*[5] *Imperiall and other y^e^*[6] *Robes Royall, w^th^ the King is*[7] *to weare after y^e^ Rites of his Coronation be ended,*(7) *be brought and laid ready*[8] *in the Traverse of* [within (Laud, S.)] *St. Edwards Chappell: But these to be carried before y^e^ King.*(8)

1. *The Regall*[9]
2. *The Paten*[1]

[[2] *These before y^e^ Queen.*
1. *The Ivory-Rod w^th^ y^e^ Dove.*
2. *The Scepter.*
3. *The Crown.* S.]

3. *The Scepter w^th^ y^e^ Crosse.*
4. *The long Scepter.*[2]
5. *The Rod w^th^ y^e^ Dove.*
6. *The Spurrs.*

[4]*There is also to be cloth* (*Pannus virgulatus sive Burellus*) *spread*(4) *on a floore of boards*[5] *from y^e^ palace-Hall-doore*(5) *up to y^e^ Stage, for his Ma^ty^ to tread on all y^e^ way. Which is to be done,*

[1] "St" *A.*

[2] "The King's physitions prepared it: and y^e^ Bp. of St. David's hallowed it, &c., vide ante." *Laud.*

[3] Super Altare magnum honorificè collocata (*marg.*). See below, p. 11 *n.*

[4] A *omits* "and."

[5] Y^e^ crown was carried for K. Charles y^e^ 1st, after received by y^e^ M^r^ of y^e^ Iewells from y^e^ Peere y^t^ carried it and then set in y^e^ Travers (*marg.*).

The Robes wear brought and layde: But y^e^ crowne was carried as y^e^ other Regalia: and after receaved by y^e^ M^r^ of y^e^ Jewell house, of the hands of y^e^ Peere y^t^ carryed it, and bye hime carryed and sett in y^e^ Trauerses. *Laud.*

[6] The other *A.*

—(7) To weare, the rites of his coronation ended. *A.*

[8]—(8) *In the Throne in the Trauers.* (*And*) *then allsoe are to be deliuered to such persones as are appointed to beare them for the King.* Laud and so A.

[9] .i. the Chalice *marg.*

["Other Regalia from y^e^ Tower wr̃e to (*sic*) vide p. 53. What Peers carryed both these and the" (*sic*). This unfinished note by Laud refers to a list which he evidently intended to write on his 53rd page but never completed.]

On a floor of Bord. Here Laud notes in the margin, "It was nowe spred vpon Grauell newlye layde."

[1] Patten A.

[2] *The Long Scepter:* Laud here remarks "non in Lib. Reg: sed in vsu fuit in coronatione Regis Jacobi. Heare it was deliuered to y^e^ Bp. of Londō. The K. vsi(n)ge these words—Doe you take thiss to hime, thears noe other to carye it. for sure thear is no vse for thiss."

[3]—(3) *This list* (*Sancroft's*) "For the Queene" *is in* Laud and A.

[4]—(4) *There is also cloth* (*which is called "Pannus"*) &c., &c., Laud. There is cloth. . . to be spred, *A.*

[5]—(5) From the Hall dore, *A.*

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and y^e^ Cloth to be distributed /by y^e^ heires of y^e^ Lord Beau- [p. 5. *champ*[1] ("of Bedford" *Laud's Order*) *Almoner for y^e^ Coronation Day.*

[2]THE PROCESSION [TO THE CORONATION] AND [THE] ORDERING OF Y^E^ TRAINE.([2])

The Arch-Bishops and Bishops of the Realme then present together w^th^ the Church and Quire of Westminster[3] *are to meet y^e^ King at the Palace gate in Procession-wise.*[4] *The Lord Chancello^r^ (if he be a Bishop) is to beare y^e^ Regal* ("i. the Chalice" *Laud*) *immediately before y^e^ King.*[5] *Before him y^e^* [6]*Lord Treasurer*([6]) *(if he be a Bishop) is to beare y^e^ Paten.*

Otherwise (if they be not Bishops that beare these Offices) his Ma^ty^ is to assign two [7]*Bishops to carry them, such as he liketh*[8] *to name.*

Super altare magnum honorifice collocata: Laud, *S.*] It was alleged against Laud at his impeachment in 1644 that "the Oyle wherewith he [K. Charles I.] was anointed (as appeares by the marginall Notes) *was solemnly consecrated by a Bishop.*" (Canterburies Doome, p. 70.) Prynne had just charged Laud with having "specially inserted" a certain note, obnoxious to the puritans, "into the Margin of the Coronation Booke" (*ibid.* p. 69). This no doubt refers to the note which Sancroft duly transcribed when writing his collation between the lines. See leaf 9a above, where it appears that Laud himself, "y^e^ Bp. of S. Davids," hallowed the oil.

Maskell notes that at the Coronation of James II. the dean of Westminster "happened to be a bishop" (*Mar. Rit.* ii. p. xxiii. n.). It should perhaps be added that previously to the Ecclesiastical Commission, there was nothing unusual in this. Excepting the coronations of George IV. and William IV., the chapter of Westminster has always had a bishop either as its Dean or as one of its prebendaries at the time of a coronation, from the reign of James I. onward; or in other words, for ten out of twelve occasions.

Archbishop Sancroft has left on record the rule that if the Dean does not happen to be a Bishop the Archbishop is to hallow the oil.

[1] *The cloth to be distributed by y^e^ heirs of y^e^ Lord Beauchamp* (of Bedford) *Almoner.* Laud notes that "This was nowe claymed by y^e^ Earle of Exceter. But nether he nor anye deputye for hime was present. And y^e^ K. would faine haue had a 100 *li.* in siluer to cast awaye amonge y^e^ people as he returned, w^ch^ vpon y^e^ suddaine, to his greef could not be gotten for hime."

The cloth within y^e^ church is due Sacristæ Loci. Laud's Order, *marg.*

[2]—([2]) *This heading is not in* A. Its longer form is in Laud, and in A.

[3] Capis sericis induti *marg. S.* "In capis sericis. D^n^. antecedent. Psallendo." Laud, *margin.*

[4] Or rather to *goe from y^e^ church* to y^e^ King sitting in his chaire at y^e^ Palace, &c. *margin.*

(*This marginal note is not in* A. It is found in Laud's copy partly in *red* partly corrected by Laud in black.)

[5] *He adds that,* "The ArchBp. was lame with his gout and soe thiss was not performed: but wee mett att y^e^ Hall: and then went thence in procession."

[6]—([6]) Lo: Ther: A. "*and after him the Lord Tresorer,*" Laud.

[7] "W^ch^ he nowe did. And they went next before hime." Laud.

[8] Pleaseth *A.* [These were Dr. Monteigne of London and Andrewes of Winton.]

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/Then ["before these," *marg.*] *Tres Duces sive Comites* [p. 6. *Regni excellentiores et maximè, qui jure propinquitatis Stirpi Regiæ proximè*[1] *videntur pertinere, are to carry :—*

1. [2]*The Scepter w*th *y*^{e} *Crosse.*
2. *The long Scepter.*[3]
3. *The Rod w*th *y*^{e} *Dove.*

Then ["*After them,*" *Laud*] *three Earles w*th *three Swords—*

1. *The Earle of Chester y*^{e} *Curtana.*[4]
2. *The Earle of Huntingdon*[5] *y*^{e} 2^{d}.
3. *The Earle of Warwick* ["*with*" Laud] *y*^{e} 3^{d}.

Before them Unus de Magnatibus ad hoc per Regem assignatus, is to carry the Spurrs.

The King is to goe under a Canopy of purple silk borne by the Barons of the Cinque Ports, foure of them at each[6] *staffe.*

[*And*] *The King is to be supported by y*^{e} *Bishops of Durrham and Bath.*

/Abbas [7]*sive Decanus*(7) *Westmonasteriensis semper Regis* [p. 7. *lateri*[8] *adhærendo præsens debet esse, pro dicti*[9] *Regis informatione in his,*[1] *quæ dictæ Coronationis concernunt solenitatem ;*[2] *ad ipsum vero hoc officium solummodò*[3] *spectat.*

After y^{e} King are to follow Three Noblemen [tres Magnates *S.*][4] carrying—

1. The Ivorie(4) Rod with y^{e} Dove ; 2. The Queen's Scepter ; and 3. The Queen's Crown.

"*After these are to follow*" altered to "Before these are to goe (Vide Ordinem, p. 52). Three Dukes, or els Three Prime Earles of y^{e} Land, y^{e} nearest to the Bloud Royall, who are to carry. . ." Laud. (The list to which this note refers was, however, never written in the place indicated.)

[1] Regi proximus (*sic*) A.

[2] The Abbot of Westmin. ("y^{e} Deane of W." *A.*) is to deliver these by y^{e} Kings assignement, Laud's Order, *marg.*

[3] [Here Laud gives a reference to his own note which we have given above, p. 10.]

[4] Ita olim., *ibid.*, *marg.* [The Earls of Dorset, Essex, and Kent, as Fuller records, were the three selected by K. Charles I. And the Earl of Montgomery carried the Spurs. (1625–6.) *Ch. Hist.*, p. 122.]

[5] Huntington, A. *Huntingdon with*, Laud.

Before them a noble man assigned by the King is to carry the Spurrs (Laud).

Then followeth the King vnder a Canopie. . . (Laud.)

[6] Euerye, A., Laud.

[7]—(7) *Omit.* A. "At the entring into the Church, Bp. Laud [prebendary of Westminster, as the Dean's deputy] delivered into the King's hands the Staff of K. Edward the Confessor, with which the King walked up to the Throne." Rushw., *Hist. Coll.* i. p. 200.

[8] Lateri Regis, A.

[9] Dicte (*sic*), A.

[1] Hijs, A.

[2] Solemnitatem, A.

[3] *Om.*, solum modo, A.

[4]—(4) The first carrying the Ivorye, A.

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And then y^e^ Queen follows, supported[1] between 2 Bishops, appointed by y^e^ King, under a Canopie of purple, borne by y^e^ Barons of y^e^ Cinque Ports.

Y^e^ Gowne is to be without any Imbroidery or Artificiall work vpon it; And the Queen is to haue a golden Circle beset with Iewells vpon her Head; Her Hayre in comly sort flowing vpon Her Shoulders. (Laud.)

[The Queene is to be in a Gowne of Purple w^th^ a Trayne; but sine aliquo opere artificiali desuper intexto; Laxatos circa humeros decenter habens Crines; circulum aureum gemmis ornatum gestans in Capite. *S.*][2]

(1.) THE ENTRANCE INTO THE CHURCH.

(*The Procession* [*being*] *ordered as before*, Laud, *marg.*) *The King* (and Queen are[3] *S.*) *to be received into the* [4]*Church w^th^ this Antheme*(4)—

[*Anthem I. S.*] *Psal. cxxii.* I was glad, &c. [5]Behold O *Lord* (God) our *Protectour* (Defender) and looke upon y^e^ face of thine Anointed; for one day in thy Courts[6] is better than a thousand.

Psal. lxxxiiii. Quam dilecta, &c.[7]

1. O how amiable are thy dwel/lings thou Lord of [p. 8. hosts!

2. My soul hath a desire and longing to enter into the Courts of the Lord, my heart and my flesh rejoice in the living God.

[1] Then the Qu. supported, A.

[2] The passage marked here for insertion is given thus in the Lambeth MS.:—

"After the King are to follow 3 Magnates, the first carrying the (lf. 4b.) Ivorye rod with the Doue,
the 2nd The Queenes Scepter,
the 3rd The Queenes Crowne."

"Then the Qu. supported betweene 2 Bishops appoynted by the K. vnder a Canopye of purple borne by the Barrons of the Cinque ports.

"The Que. is to be in a gowne of purple, with a Traine, the gowne to be sine opere artificiali desuper intexto, laxatos circa Humeros, decenter habens Crines, circulum aureum, gemmis ornatum gestans in Capite."

[3] And the Qu. are, A.

[4]—(4) Church an Anthem, *Protector noster*, A.

[5] "This Anthem was newlye appointed and made." *Laud, marg.*
Psalm cxxii. 1, 4, 5, 6. [Ps. lxxxii. 10, 11.]

[6] Court, A.

[7] A. *adds* gloria Patri. The Psalm itself is not transcribed at length in A, nor is its numeral stated; but simply thus: "*Psal.* Quam dilecta, &c., gloria Patri."

[7]—(7) This Anthem and Psalm here given at length are scored through as if for omission or abbreviation in copying. Not used for K. James II.

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3. Yea ye sparrow hath found her an house and ye swallow a nest where she may lay her yong, even thine Altars, O Lord of Hosts, my King and my God.

4. Blessed are they, yt dwell in thy house, they will be alwaies praising thee.

5. Blessed is the man whose strength is in thee, in whose heart are thy waies.

6. Which going through ye vale of misery use it for a well, and the pooles are filled wth water.

7. They will goe from strength to strength, and unto ye God of Gods ap/peareth every one of them in Sion. [p. 9.

8. O Lord God of Hosts heare my prayer, hearken O God of Iaacob.

9. Behold O God our defender and looke upon ye face of thine Anointed.

10. For one day in thy Courts is better than a thousand.

11. I had rather be a door-keeper in the house of my God, than dwell in ye tents of ungodlinesse.

12. For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing will he withold from them yt live a godlie life.

13. O Lord God of Hosts blessed is the man yt putteth his trust in thee.

Glory be to ye Father, &c.
As it was in ye beginning.(f)

/*The King*[1] [*and Queene*, S., Laud] *thus passing*(1) *up the* [p. 10. *body of y*e *Church and so through the Quire goe*(*th*)[1] *up the Staires and is* (are *S.*) *placed in* (*corr. to* "their" *K.*) *Chaires of State* (*but not in his* ("their") *Thrones*) *and there he* (they *S.*) *reposeth himself* [themselves.[2] *S.*]

[4]THE CORONATION BEGINNETH,

First of the King. *S.*(4)

(2.) THE RECOGNITION.

*The King being so set, y*e[5] *Arch-Bishop* (*præcedente Mariscallo Regni*[6]) *goes*[7] *to every of the foure sides of the Stage, and at every*

[1]—(1) And the Qu. passing A. "*in the meanewhile passing up with ye Trayne through the Body of the Church to the Quire and so vp the Stayres to ye Stage; where they are placed either of them in their Chayres before the Thrones, there reposing themselves,*" Laud.

[2] Goe. . . are *A.*

[3] Are placed, either of them in sede sibi apta: but not in the Throne and there repose themselves, A.

[4]—(4) This heading does not occur in *A.*

[5] By the *A.*

[6] Lord Marshall the Lord Constable and Ld Keeper, *marg.*

[7] eth *A.*

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of them speakes to the people his verbis.[1] [*He is to begin at y^e East, so to goe to y^e South, West, and North.*][2]

S^rs Heere I present unto y^u King Charles the Rightfull/ Inheritour of the Crown of this Realme. Wherefore all [p. 11. you, that be come this day to doe yo^r homage and service and bounden duty; be ye[3] willing to doe y^e same?

[4]Or thus.

Will you take this worthy Prince, Charles right Heire of the[5] Realm and have him to be yo^r King and become Subjects unto[6] him and submit yourselves to his commandments?([4])

[5]Or thus.

Sirs, Heere I present unto y^u King Charles, the rightfull and undoubted Heire by the Lawes of God and man to the Crown and Royall Dignity of this Realme, whereupon you shall understand y^t this day is prefixed and appointed by all y^e Peeres of y^e land for the Coronation, In/unction and Consecration of y^e [p. 12. said most Excellent Prince: Will y^e serve at this time and give yo^r will and assents to y^e said Coronation, Inunction and Consecration?([5])

[1] "On this wise," Laud.

[2] [*This note is not in A.*]

Ye Earle ("Lord," *marg.*) *Marshall* [the] *Lord Constable* and [Ld.] *Keeper passing before him* (Laud and marg.).

[At the Coronation of K. Edward VI. the Banns or proclamation for the Recognition was published to the people at the four sides of "the great pulpit or stage" by the Archbishop alone. See the Order of Coronation *ex libro concilii* printed by Burnet among *Records*, part 2, bk. i., no. 4, to *Hist. Reform.*

Q. Elizabeth was "led between two Lords to be proclaimed by a Bishop Queen of England at four places, and the trumpets blowing at every proclamation." Ant. Anthony's MS. Ashmole, 863, p. 211, ap. Nichols' *Progr.* i. p. 61.

Laud notes in the margin that "The Arch B^p. began at y^e North, soe to y^e South, East and West: He should have gone East, South, West, and North."

[3] You, A.

[4]—([4]) *The former of these alternatives* here marked for omission *is contained in the Lambeth MS.* "A."

[5]—([5]) *The latter of the alternative forms* (here marked for omission) *is not found in* A. It was this third form with the slight verbal differences which was prescribed in the Order for Coronation of Edward VI.

"*Here I present King Edward, rightful . . . dignity* and crown Imperiall of this Realm, *whose* consecration, Inunction and Coronation is appointed by all the nobles and peers of this land to be *this day. Will ye . . .* consecr. inunct. and coronation, as by your duty of allegiance ye be bound to do? The People to answer *Yea, yea, yea; King Edward, King Edward, King Edward!*" (Burnet, *Hist. Ref.* 2. i. no. 4.)

[6] This A.

[7] To A.

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This while the King standing ["*up*," Laud, and marg.][1] *from his Chaire of State turneth himself to every of y^e^ foure sides of the Stage as the ArchBishop is at every of them speaking to the people.*

And y^e^ People signifie[2] *their willingnesse*[3] *by acclamation*[*s*] *all in one voice answering—*

God Save King[4] Charles.

Then y^e^ Quire(4) *singeth this Antheme.*

[Anth. II. *S.* "*Firmetur manus.*" A.]

[5]Anth. II, *S.* Let thy hand be strengthned and thy right hand be exalted. Let justice and iudgement[6] be the preparation of/ thy Seat; and mercie and trueth goe before thy face. [p. 13. Alleluia. [Ps. lxxxix, 14, 15.]

[7]Psal. lxxxix.[8] Misericordias Dei.

1. My song shall be alwaies of the loving kindnesse of y^e^ Lord, with my mouth will I ever be shewing thy trueth from one generation to another.

2. For I have said, mercy shall be set up for ever, thy truth shalt thou establish in the heavens.

3. I have made a Covenant with my chosen. I have sworne unto David my servant.

4. Thy seed will I establish for ever, and set up thy throne from one generation to another.

5. O Lord y^e^ very heavens shall praise thy wondrous works and thy truth in y^e^ congregation of the Saints.

6. For who is he among the clouds that shall be compared unto y^e^ Lord?

Glory be to y^e^ Father, &c.(7)

[1] This he did: (Laud) so y^e^ King's book. Rege interim in sede suâ stante & ad quatuor partes dicti pulpiti [dum pontifex plebem alloquitur] se vertente, *marg.* (*The direction in* MS. A. *presents this variety:* "standing vp from his State, the Archbp. turneth. . ." Fuller tells us that "the King presented himself bare-headed. . . the consent being given four times with great acclamation, the King took his *Chaire* of repose." *Ch. Hist.*, pp. 122–3. The first time the people hesitated when to begin, and Ld. Arundel had to prompt them. (D'Ewes to Stuteville) Ellis, *Orig. Letters*, iii. No. 322.

[2] "*The people signifying*," *A.* Laud.

[3] *and ioy*, Laud.

[4]—(4) Charles, the Quire, *A.*

[5] Firmetur manus, A. "Strong is thy hand, &c," *Laud.*

[6] Judgment, *A.*

[7]—(7) Marked as if for omission. Not used for K. James II.

[8] Psalme, *Misericordias Dei, gloria patri*, &c. A.

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While y^e^ Anthem is singing y^e^ ArchB^t^ goeth down to y^e^ Altar and revesteth himself there.[1]

[(3.) The First Oblation.]

The Archb^t^ being ready at the Altar, the King supported by two Bishops as before, and attended by [2]*y^e^ Deane of Westminster*[3] *goeth down* [4]*from his Chaire of State to y^e^ steps of y^e^ Altar, where upon carpets and cushens y^e^ King maketh his first oblation :*(4)

[a]*Pallium unum & [b]unam libram auri; complendo præceptum ejus, qui dixit: Non appareas vacuus in conspectu Domini Dei tui.*(2)

After y^e^ King[5] *hath offered he* |[6]*goeth to his Fald-stool on* [p. 15. *y^e^ right hand* (corr. to "side" *S.*) *of y^e^ Altar and kneeleth down.*(6)

[1] "In a rich Coape." (Fuller, *Ch. Hist.*, p. 123.)

In the Order for Edw. VI. "The Abp. of Cant. being revested as he should go to mass, with the Bishops of London and Winchester on both sides, with other bishops and the Dean of Westminster [W. de B., olim abbas Westm.] in the Bishop [of Westminster]'s absence, to go in order before the King. [An Offering-Carpet, &c., spread at the Anthem in 1685.]

[2]—(2) The Abbot of Westminst: goeth downe to the Altar. The Qu: supported with ("likewise by," Laud) 2 Bps. followes the King downe to the Altar to a faldstoole, there prepared for her, on the left side of the Altar.

The King maketh his first oblacyon which is (a) Pallium vnum, and, (b) vna Libra auri. *A.*, Laud. ["An Ingot or Wedge of 12 oz. Troy," K. Ja. II.]

[The offering of K. Edward VI. was "a pall, a pound of gold, 24 pound in coin, which shall be to him delivered by the Ld. Chamberlain. Then shall the King fall groveling before the altar, and over him the Archbishop shall say this collect, *Deus humilium.*]

Q. Elizabeth kissed the paten and offered money, "and the Bishop laid it in the basin, and immediately offered a part (? pall) of red silk wherein the paten was covered." Nichols *Progr.* i, p. 61. In the Order for the Coronation of James I. his Queen "likewise offereth" after him. *Brit. Mus.* 6284 Pl. cxx A. lf. 36.

[3] And accompanied as before honorifice. (L. Reg. Heralds) Laud, K. *marg.*

[4]—(4) *From his Chayre of Estate vpon y Stage, toward y^e^ Altar, to y^e^ Cushions at y^e^ Steps there prepared for Him.* (Laud's Order.)

(The two Byshops w^ch^ carryed y^e^ Regall and the Paten ar then reverentlye to dispose them vpon the Altar.) Laud, K. *marg.*

The Queene supported likewise by Two Bishops followeth y^e^ King downe to y^e^ Altar, to her Cushions at y^e^ step thereof, there prepared on y^e^ left side of y^e^ King. Then the King kneeling before the Altar, maketh his First Oblation, which is. (Laud's Order.)

[5] After he, *A.*

[a] The M^r^ of y^e^ wardrop deliuers the pall to y^e^ great chamberlaine, and he to y^e^ King.

[b] The Treasurer of y^e^ Houshold deliuers as before. *Laud. marg. Vncia Auri est 40s., libra ergo est 32li.* (Laud.)

[6]—(6) Kneeleth downe at his faldstoole, *A.*

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[v. Addend. not. § *S.*][1]

Archi-Episcopus hanc orationem pronunciat.(1)

["*Deus humilium.*" A.]

O God who do'st[2] visit those that are humble, and do'st comfort us by [y^e^ Light of *S.*][3] thy Holy Spirit, send down thy grace upon this thy Servant Charles that by him we may feele thy presence among us, through Iesus Christ [o^r^ Lord[3] *S.*]. Amen.

[(4.) The SERMON.]

[4]*Then doth y^e^ Sermon begin,*[5] *w^ch^ the King heareth, sitting in his chaire of State*[6] [and the Qu. in hers, on either[3] *S.*] *on y^e^ side of the Altar beneath.*[7]

[(5.) The OATH.]

[8]*The Sermon being done y^e^ Arch-Bishop goeth to y^e^ King and asketh his Ma^tie^ willingnesse to take y^e^ Oath usually taken by his Predecessours. The King sheweth himself* [9]*willing thereunto.*(9)

[1] v. Addend. not. §. [The passage thus indicated for insertion runs as follows: "Post Regem Regina honorifice, & Modo, quo prius deducetur a pulpito ad Altare; ubi faciat Oblationem suam, Pallium unum. Quâ peractâ Oblatione, Rege, &^c^ Regina ad Faldestolia sua inclinatis, Archiepiscopus &c." "*Then the Queene kneeling also maketh her oblation* (*a pall*) *vpon the Altar, and then goeth to her Chayre, or Faldstoole,* Laud's Order.

[1]—(1) *The Archb^p^ sayeth the prayer,* A, Laud.

[2] Which dost, *A, Laud.*

[3] *A* has the words which are interlined.

[4] *Then beginneth y^e^ Sermon,* Laud's Order. "Dr. Sinewes: Bp. of Carlisle preached." *Laud, marg.* [A Pulpit-Cloth was provided in 1685.)

[5] "[Dr. Richard] Senhouse who had been once his Chaplain, when Prince of Wales, and was now Bishop of Carlisle (*consecr.* 20 Jul. 1624, *ob.* 1626), had the honour to preach upon the day of that great solemnity. An eloquent man he was reputed and one that could very well express a passion: but he had chosen such a Text, as was more proper for a Funeral than a Coronation . . . viz. *I will give thee a Crown of life* (Apoc. ii. 10). P. Heylyn, *Cyprianus Anglicus*, fol. p. 148 = 138.

[6] Estate, A.

[In 1685, the King put on his Cap. The preacher (Ely) began with the Lord's Prayer.]

[7] Metropolitano interim in Cathedrâ suâ residente, more Episcopali Coram ipso vero residebit Princeps coronandus in Cathedra decenti sibi preparata ex adverso (Reg.) *Laud, K. marg.*

[8] At the Coronation in 1558–9 "after the Sermon done, the Bysshopp bade the beads, her Grace voyde out of the chayre knelynge and said the Lord's Prayer." Nichols *Progr.* i. p. 61.

[9]—(9) Willing, therewith ariseth and cometh to the Altar, A. [with his face to the altar, and standing one shall hold him a book; and the Archbishop standing before the King shall ask him with a loud and distinct voice, &^c^. Edw. VI.]

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[The ArchB^{t} ministreth these[1] *Questions, and the King* [p. 16. *answereth them severally, viz.:*[2]

Arch-B^{t}. S^{r}, Will you grant and keep, and so by y^{r} oath confirme to the People of England the Lawes and Customes to them granted by the Kings of England yo^{r} lawfull and religious Predecesso^{rs}; And namely y^{e} Laws, Customes, and Franchises granted to y^{e} Clergy by y^{e} glorious King S^{t} Edward yo^{r} Predecessour [Addition. *S.*],[3] according to y^{e} laws of God, y^{e} true profession of the Gospell established in this Kingdome and agree*ing* (-able *S.*) to the Prerogative of the Kings thereof, and the ancient Customes of this Realm?

Rex. I grant and promise to keep them.

[1] The 3 first, A. (*So also in* Laud's draft, *but struck out later.*)

[2] Scilicet, A. [*Here follow in* A *the* Latin *and* French forms of the oath.]

[3] [*This* "Addition" *is not found in* A.] It is however contained in the account given by Rushworth "(as it is said)" i. p. 200.

From "the Order for the Coronation of K. Edward VI." *Then the King shall rise and go to his chair, to be prepared before the altar, his face to the altar, and standing, one shall hold him a book; and the Archbishop standing before the King, shall ask him, with a loud and distinct voice, in manner and form following:*

Will ye grant to keep to the people of England, and others your realms and dominions, the laws and liberties of this realm, and others your realms and dominions?

[*R.*] I grant and promit.

You shall keep to your strength and power, to the church of God, and to all the people, holy peace and concord.

[*R.*] I shall keep.

You shall make to be done, after your strength and power, equal and rightful justice in all your dooms and judgements, with mercy and truth.

[*R.*] I shall do.

Do you grant to make no laws, but such as shall be to the honour and glory of God, and to the good of the commonwealth; and that the same shall be made by the consent of your people, as hath been accustomed?

[*R.*] I grant and promit.

Then shall the King rise out of his chair, and by those that before assisted him be led to the high altar, where he shall make a solemn oath upon the Sacrament, laid upon the altar, in the sight of all the people, to observe the premisses; and, laying his hand again on the book, shall say:

The things which I have before promised I shall observe and keep. So God help me and those holy Evangelists by me bodily touched upon this holy altar.

That done the King shall fall again groveling before the high altar, and the said Archbishop kneeling before him shall, with a loud voice, begin Veni Creator Spiritus, &c.

The form of the Coronation Oath as revised for or by Henry VIII. and interlined and altered by his own hand has been produced in facsimile, and the two texts (the original and the revised) printed in parallel columns in

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Sir H. Ellis' *Orig. Letters*, 2nd Series vol. i. frontispiece and pp. 176–7, from the British Museum MS. Cotton. Tiberius E. viii. fo. 100. This curious document runs as follows :—

THE OTHE OF THE KINGE HIGHNES AT EVERY CORONATION.

["This is the othe that" *struck out*] the king shall (+ then *interlin.*) sweare ["at i coronacion" *struck out*] that he shall kepe and mayntene the (+ lawfull *interlin.*) right and the libertees [of "holie churche" *struck out*] of olde tyme graunted by the rightuous Cristen Kinge of Englond (+ to the holy chirche of inglonde *interlin.*) [and that he (+ nott preiudyciall to hys Jurysdyction and dignite ryall and that he *interlin.*)] shall kepe all the londs honours and dignytees ryghtuus and (["fre" *struck out*] fredommes *interlin.*) of the crowne of Englond in all manner hole without any manner of a mynysshement/ and the rights of the Crowne hurte decayed or lost to his power shall call agayn into the auncyent astate). And that he shall ["kepe the peax of the holie churche and of the clergie and of the people with good accorde" *altered to*] (+ Indevore hym self to kepe vnite in hys clergie and temporell subiect *interlin.*)/ And that ["he shall do" *struck out*] (+ he shall accordyng to hys consiens *interlin.*) in (+ all *inter.*) his iudgements (+ mynystere) equytee ["and" *struck out*] right & Justice ["with discression and mercye" *struck out*/ (+ shewyng wher is to be shewyd mercy *interlin.*) And that he shall graunte to holde the lawes and (+ approvyd *interl.*) customes of the realme, (+ lawfull and nott preiudiciall to hys crowne or Imperiall duty *interlin.*) and to his power kepe them and affirme them which the ["folk" *struck out*] (*altered by interlin. to* + noblys) and people haue made and chosen/ (+ with hys consent/ *interlin.*) And the evill lawes and customes hollie to put out and stedfaste and stable peax to the people of his realme kepe and cause to be kept to his power (+ in that whych honour and equite do require *interlin.*)/

See Sir H. Ellis' *Orig. Letters.*
2nd Ser. vol. i. frontispiece (facsimile) and pp. 176–7.

The King's Oath in Latin and French is given thus in the Lambeth MS. for K. Charles I. (Some few various readings are given in the margin from the Latin form of Oath in the Pontifical and from the Oath in French taken by K. Edward III., printed in Rymer's Fœdera II. ii. See Maskell *Monum. Ritual*, II. pp. xlviii, xlix.

[1]The king shewing himself willing, therewith ariseth and cometh to the Altar, the Archb: ministreth the 3 first questions, and the king answereth them severallye—scilicet. ,

Si leges et consuetudines ab Antiquis Justis et [2]Deo deuotis Regibus ; pleb(e)i Anglorum concessas, cum Sacramenti confirmatione : eidem plebi concedere[3] et seruare voluerit, et præsertim Leges, Consuetudines et libertates a glorioso[4] Edwardo clero et Populo concessas, &c. [?]

Dicto autem Principe[5] [se promittente] omnia præmissa concessurum et seruaturum.

/Tunc exponat ei Metropollitanus, de quibus jurabit, ita dicendo. [lf. 7a.

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[1] Lambeth MS., 1076, lf. 6b, li. 7.
[2] "Deo" *om. Pontif.*
[3] *Altered from* "condere."
[4] Gloriosissimo rege Sancto Edw. *Pontif.*
[5] The missing words are supplied from *Liber Regalis* to make the sense and grammar complete.

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(1.) Seruabis Ecclesiæ Dei cleroque et populo pacem ex integro et Concordiam in Deo secundum vires tuas [?].[a]

Respon.—Seruabo.

(2.) Facies fieri in omnibus Judiciis[1] æquam et rectam Justitiam; et discretionem in[2] misericordia, et [in][3] veritate secundum vires [tuas], &c. [?]

Resp.—Faciam.

(3.) Concedis justas Leges [4]et Consuetudines([4]) esse tenendas? et promittis per te eas esse protegendas quas vulgus elegerit, secundum vires tuas [?].

Resp.—Concedo et promitto.

Juramentum.

Francois] Sire voulez vous granter et garder per vostre serment, confirmer à peuple dangliterre, les leyes et les /customes a eulx grantee per [A. lf. 7b. les[5] Royes dangl: et vous predecesseures droycterrelx et devotez a dieu et Nemement[6] les leyes les Customes et les Franchises, grantee a Clergie, et au peuple, par le glorieux Roye St. Edward vostre predecesseure [?].

Responsio Regis.

Je le graunte, et promit.

Episcopus. Sire graderez[7] vous a dieu et au Seint Eglisse et au Clergie et au peuples paix, et aucord[8] en dieu entirement selong vostre poer.

Responsio Regis.

Je le garderaye.

Episcopus. Sire ferez vous faire en touts vous judgments droct[9] justice et discretion, en misericorde et verite a vostre poer?

Responsio Regis.

Je le feraye.

/Episcopus. Sire granterez vous atenir et garder les leyes et les [A. lf. 8a. customes droicturellez, les quel eux[10] la communaute de vostre Reame aurea[11] es leux et les defenderes, et aforceres all honor de dieu, a vostre poer.

Responsio Regis.

Je le grant et promit.

---

[a] It may be doubted whether *the interrogative form* here given by Maskell *M. Rit.* ii. p. 9, be correct. In the "Devyse" for K. Hen. VII. "Servabis" and "Servabo" are englished "Ye shall kepe," "I shall kepe." See *Rutland Papers* (Camden Soc. 1842), p. 14. The French is plainly interrogative.

[1] *Add.* tuis, *Pont.*
[2] in *repeated.*
[3] In *add. Pontif.*
[4]—([4]) *om.* et consuetudines," *Pont.*
[5] les aunciens Ed. 3. *om.* et Ed. 3.
[6] "nomeement" Ed. 3
[7] garderez Ed. 3.
[8] acord Ed. 3.
[9] "ovele et droit" Ed. 3.
[10] les quiels.
[11] . . aura esleu, Ed. 3.

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The King's Oath.

English]

Sir will you grant and keepe and by your oath confirme to the people of Engl: the lawes and customes to them granted by the K's of England your lawfull and religious predecessors and namely the lawes customes and franchises granted to the cleargye by the glorious king St. Edward your predecessor.

Rex.

I grant and promise so to keepe them.

Sir wyll you keepe peace and godlye agreement entirely according to your power both to god and the holye church, the cleargye and the people.

/Rex. [A. lf. 8b.

I will keepe it,

Sir will you to your power cause lawe, justice, and discretion, in mercye and truth to be executed in all your judgments.

Rex.

I will.

Sir will you grante to keepe and hold the lawes and rightfull customes which the communallty of your kingdome haue, and to defend and vphold them to the honour of god, so much as in you lyeth.

Rex.

I graunte and promise soe to doe.

Sequitur admonitio Episcoporum ad Regem, et legatur ab vno Episcopo coram omnibus clara[1] voce sic dicendo.

Domine Rex a vobis pardonari petimus, et vnicuique[2] et Ecclesiijs nobis commissis canonicum priuilegium ac debitam Legem atque Justitiam /conseruetis. et defensionem exhibiatis. sicut Rex in suo Regno debet [lf. 9a. vnicuique Episcopo[3] et Ecclesijs sibi commissis.

Respondebit

Animo libenti et deuoto [4]permitto vobis et pardono quia vnicuique de vobis et Ecclesijs vobis commissis Canonicum priuilegium, et debitam legem atque justitiam seruabo et defensionem quantum potuero[5] (adiuuante domino) exhibebo, sicut Rex in suo Regno vnicuique Episcopo[6] et Ecclesijs sibi commissis per rectam[7] exhibere debet.

Adijciuntur præd[ictis] Interrogationibus quibus[8] iusta fuerint.

This done the King doth confirme that he will obserue the premisses Sacramento super Altare coram cunctis protims (? protinus) præstito.

After the oath taken, the K: retorneth to his chaire of Estate agen.

The Archbishop begineth the /Hymne Veni Creator Spirritus [A. lf. 9b. and the Quire sing it.

---

[1] MS. clare.
[2] *add.* de nobis, *Pont.*
[3] "abbatibus" *in the old form*, here omitted.
[4] "promitto . . . perdono," *Pontif.*
[5] "patuero," MS.
[6] "abbatibus," *Pont.* The abbots are not mentioned in the *Ritus olim observatus in unctione Regum Francorum*, ed. Menard.
[7] rectum, *Pont.*
[8] que, *Pont*

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/ArchBp. S^r^, Will you keep peace and godly agreement [p. 17. entirely according to yo^r^ power both to God[1] y^e^ Holy Church, y^e^ Clergy and y^e^ People?

Rex. I will keep it.[2]

ArchBp. S^r^, Will y^u^ to yo^r^ power cause law, iustice and discretion in mercie and truth to be executed [3]in all your iudgements?([3])

Rex. I will.

ArchBp. S^r^, Will you grant to [4]hold and keep([4]) the [Lawes, & *interlin.*] rightfull Customes w^ch^ y^e^ Commonalty of this[5] yo^r^ Kingdome have; And will y^u^ defend and uphold them to the honour of God, so much as in you lieth?

Rex. I grant and promise so to doe.

[6]*Sequitur* [Requisitio, sive *S.*^7^] *Admonitio Episcoporum ad Regem: & legitur*[8] *ab /uno Episcoporum coram omnibus clarâ* [p. 18. *voce*,[9] *sic dicendo.*

[One of ye Bishops shall say, *S.*]

[10]Our Lord & King, We beseech you to pardon & to grant & to preserve unto us & the Churches committed to our charge all Canonicall Priviledges, & due[11] Law & iustice, & to [*corr.* "that you would" *S.*] protect & defend us, as every good King in his Kingdom ought to be Protecto^r^ and Defender of the Bishops & Churches under their Government.

The King answereth.[12]

With a willing and devout heart I promise and grant my pardon; and y^t^ I will preserve and maintaine to you and the Churches committed to yo^r^ charge all Canonicall Priviledges

[1] God and *A.* The words "both" and "God" are dotted underneath (probably by *S.*) as if for alteration.

[2] In Laud's copy the words to be answered by the King are underlined with red ink.

[2]—([3]) "to your Judgment," *Rushworth* i. 200.

[4]—([4]) keepe and hold, A.

[5] *The word* "this" *is not in* A.

[6] *Then followeth* The Admonition of the Bishops, *to be openly* read by one of them. ("This was done by John Buckeridge Bp. of Rochester," *marg.*) Laud. [At the Coronation of K. Henry VII. it was the Bp. of Lincoln.]

[7] *interlin. not in* A. [8] legatur A. [9] "clare voce" A.

[10] The Latin form *Domine Rex* &c. is here in A.

[11] "do" *Rushworth* u. s.

[12] *Respondebit.* Animo libenti . . . debet (the Latir form, A.)

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and due law and iustice; and that I will be yo^r Protecto^r and Defender to my power by the assistance of God, as everie /good King in his Kingdom ought in right to protect and defend [p. 19. the Bishops and Churches under their Government.[1]

Then shall y^e King rise out of his Chaire and by them, y^t before assisted him,[2] be led to y^e high Altar, where he shall make a solemne oath in y^e sight of all y^e people to observe y^e premises, & laying his hands upon a [*corr.* "the" *S.*] *Booke shall say.*[3] [Qu. for his laying Hand upon y^e Book, and for S^r Rob. Cotton's old Bible. *S.*].

[4](The King Layde His hand on y^e Booke and kissed it super Euangelium S. Johannis. The Bible was y^e great one covered with golde which vsuallye stands vpon y^e Altar at White-hall) *Laud, marg.*

Iuramentum Regis.

The things which I have heer ["before" *corr. S.*] promised I shall performe and keep; So help me God[5] and the contents of this Booke.([5])

[(6.) The HYMN *Veni Creator Spiritus.*]

[6]*After this Oath is thus taken by y^e King, the King returneth to his Chaire and kneeleth at his* [*Chaire* ("*of state againe*")

[1] Adijciuntur præd. Interrogationibus quibus † iusta fuerint. This done, the King doth confirme that (that) he will obserue the premisses. Sacramento super Altare coram cunctis protinus præstito. *A.*, but the words of the promise are not there specified.

[2] i[d est] the two Bps. D[urham] and B[ath]: *Laud.*

[3] *Sacramento super Altare præstito* (L. Reg.) Laud, "*...posito*," K. *marg.*

[4] "*Laying his hand again on the book*" is in the order for K. Edw. VI.

[5]—([5]) "*and the contents of this Booke.*" These concluding words are found in the Coronation Orders of the Stuart Kings. The phrase used by Henry VIII. was "these holy Evangelists, by me bodily touched upon this holy altar." See Maskell *Mon. Rit.* II. p. 10 *n.* The book actually used at the Coronation of Charles I. was the *Textus Evangelii* traditionally said to have belonged to K. Athelstan, and now in the British Museum among the Cottonian MSS. (Tiberius A. 2.) *Ibid.* II. pp. xlvi, xlvii. Sir Robert Cotton had brought the volume to his stairs on the Thames at 8 a.m., but was balked by the royal barge putting in at Parliament Stairs. (Ellis *Orig. Letters*, iii. no. 322, D'Ewes to Stuteville, 4 Feb. 1625–6.) Rushworth says "laying his hand upon the Bible, said, The things which I have here promised . . . and the Contents of this Book." *Hist. Coll.* i. p. 201. Fuller tells us (*Ch. Hist.* bk. xi. p. 123) that, after the Sermon, the Lord Archbishop "invested in a rich Coape tendered to the King (*kneeling down on cushions at the Communion-Table*) a large Oath."

[6] After the oath thus taken, the K: retorneth to his chaire of Estate agen. The Archbp. begineth the Hymne. *A.*

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Laud, struck out] *Fald/stoole* ["coram Altari" *Laud* [p. 20. *interlin.*, K. *marg.*] *while the ArchBishop beginneth y^e Hymne* ["genuflectendo" Laud, K. *marg.*] Veni Creator Spiritus, &c. *And y^e Quire singeth it.*[2]

[3]Come Holy Ghost eternall God,
Proceeding from above,
Both from y^e Father & y^e Son
The God of peace & love.

Visite our minds & into us
Thy heavenly grace inspire;
That in all truth & godlinesse
We may have true desire.

Thou are y^e very Comforter
In all woe & distresse
The heavenly gift of God most high,
Which no tongue can expresse.

The fountaine & y^e lively spring
/Of ioy celestiall [p. 21.
The fire so bright, y^e love so cleare,
And Unction spirituall.

Thou in thy gifts art manifold
Whereby Christs Church doth stand,
In faithfull hearts writing thy law,
The finger of Gods hand.

According to thy promise made
Thou givest speech of grace,
That through thy help y^e praise of God
May sound in every place.

O Holy Ghost into our witts
Send down thy heavenly light,
Kindle our hearts w^th fervent love
To serve God day & night.

Strength & stablish all o^r weaknesse
So feeble & so fraile;
That neither flesh, y^e world, nor devill
/Against us do prevaile. [p. 22.

[1] "¶ The" *A.*
[2] "sing it" A.
[3] The Veni Creator is not written *in extenso* in A.

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Put back our enemies farre from us,
And grant us to obtaine
Peace in our hearts w^th^ God & man
Without grudge or disdaine.

And grant, O Lord, y^t^ thou being
Our leader & our guide,
We may eschew y^e^ snares of sin,
And from thee never slide.

To us such plenty of thy grace,
Good Lord, grant we thee pray,
That thou mai'st be our comforter
At y^e^ last dreadfull day.

Of all strife & dissention
O Lord dissolve y^e^ bands,
And make y^e^ knot of peace and love
Throughout all Christian lands.

/Grant us, O Lord, through thee to know [p. 23.
The Father most of might.
That of his deare beloved Son
We may obtain y^e^ sight.

And y^t^ w^th^ perfect faith (heart *S.*) also
We may acknowledge thee,
The Spirit of them both alwaies
One God in Persons three.

Laud & praise be to y^e^ Father,
And to the Son equall,
And to y^e^ Holy-Ghost also
One God coeternall

And pray we that the onely Son
Vouchafe his Spirit to send
To all that do professe his Name
Unto y^e^ worlds end. *Amen.*

The Hymne ended, the King [*& Queen*(*e*)[1] (Laud), K. marg.] *kneeling at his* [their[2] *S.*] *Faldstoole*[*s*]([2]) *y^e^ Arch-*/*Bishop* [p. 24. *saith this prayer.*

Te Invocamus Domine, A.

[1] "and the Qu:" *A*

[2]—([2]) Theire faldstooles and *A. Laud. In* K. *the alteration to the plural is made by* S.

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We beseech thee, O Lord[1] Holy Father Almighty and Everlasting God[2] for this thy([2]) Servant Charles, that as at [y^e *S.*] first thou broughtest him into y^e world by thy divine Providence, and through ["in" *S. interlin.*, *A.*] the[3] flower of his youth hast preserved him unto [*corr.* untill *S.*][4] this present day, so thou wilt [*corr.* wouldst *S.*][5] evermore enrich him w^th the gifts of piety, fulfill him w^th the grace of truth & encrease him daily in all good [ness *marg.*] in the sight of God & men, that he may ioyfully receive the state [*corr.* seat *S.*][6] of supreme Government by the gift of thy super*natur*all[7] grace, and being defended from all his enemies by y^e wall of thy mercie, he may happily governe the people committed to his[8] charge, through Iesus Christ. *Amen.*([8])

[The LITANY.]

After this Prayer[9] *beginneth the* [10]*Letany, which is to*([10]) *be sung by two /Bishops*[11]*; vel per duos*([11]) *Cantores.*[12] [p. 25.

Infra Litaniam hæc adjungitur [adiunguntur, *S. marg.*][13] *pro Rege.*

Ut presentem Famulum tuum Carolum in tuâ pietate[2] confirmare[1] justiciâ & sanctitate[3] digneris.

Te rogamus audi nos.

At the end of the Letany shall be said these Prayers.[14]

["*Omnipotens et sempiterne Deus.*" A.]

O Almighty and everlasting God Creatour of all things [Ruler of Angels *S.*] King of Kings and Lord of Lords, who

[1] Thee Lord *A.* [2]—([2]) For thie *A.* [3] This *A.*
[4] Vntill *A.* [5] Wilt *A.* [6] Seate *A.*
[7] "Supernall L. R. P. O. 2." *S. in marg.* (who likewise marks the word for alteration in the text), *A.*
[8]—([8]) Charge. Amen, *A.* [9] Prayer ended *A.* [10]—([10]) Letanye to *A.* *Then is the Letanie to be sung by Two Bishops or Chaunters* (The Bps. of Litchfield, Tho: Morton, and Bangor, Lewis Baylye, sunge it.—"Et Septem psalmi pœnitentiales" Lib. Reg.) *Laud.* "ij Bisshoppes, other ij, in the quere, shal begynne and syng a latanie, and the meane season the Cardinall with other Bisshoppes, kneling, shall saie the vij salmes and the said lateneye, till tyme the quere haue songen som of the orisons that enden *Te rogamus audi nos*, amonge whom my lord Cardinall, then standing at the high aulter, shall syng with open voyce iij tymes *Vt presentem famulum tuum*, and at thend therof kneele agayn till the quere haue songen *Kirie eleison*, and then shall rise and saie *Dominus vobiscum*, with thise orisons, *Oẽmps S. Deus, Benedic Dñe, Deus ineffabilis, Deus qui populis;* at thend wherof, when it is commyn to thise words, *per omnia secula seculorum*, he shall chaunge his voice, and sing then in preface voice unto his words *per Xp̃m Dn̄m nostrum*, which words shalbe said *in vacua voce.*" Device for K. Hen. VII. Rutland Papers, pp. 16, 17. [11]—([11]) Vel duos.
[12] The Letany is sung upon y^e stage, K. *marg.* [13] Adiungantur *A.*
[2], [1], [3], In tua pietate Justicia et sanctitate confirmare, *A.*
[14] Et septem Psalmi Penitentiales *Lib. Reg.* (marg.) K. "Postea sequantur hæc orationes *Omnipotens et sempiterne Deus* &c." A.
Theophilus Field Bp. of Landaf read these Prayers (*Laua*).

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didst cause thy faithfull servant Abraham to triumph over his enemies. didst give many victories to Moses[1] and Josuah the governours of thy people; didst exalt thy lowly servant David unto y^e^ height of a kingdome, didst enrich Solomon[2] w^th^ the unspeakable gift of wisdom and peace. Give eare, we beseech thee /unto our humble praiers, and multiply thy blessings [p. 26. upon this thy servant Charles, whome in lowly devotion we [do *S.*] consecrate our King, that he being strengthned w^th^ the faith of Abraham endued with the mildnesse of Moses,[3] armed with y^e^ fortitude of Joshua,[4] exalted w^th^ the humility of David, beautified with the wisdom of Solomon,[5] may please thee in all things, may[6] alwaies walk uprightly in y^e^ way[7] of righteousnesse, [8]may nourish and teach,([8]) defend and instruct thy Church and people, and like a mighty King minister unto them the government of thy vertue against all enemies, visible and invisible, and by thy helpe reforme their minds to the concord of true faith and peace; that being underpropped with [by the *S.*] due[9] obedience and honoured w^th^ [by[10] *S.*] the condigne /love of this his [p. 27. people, he may by thy mercy royally ascend up to the Throne of his forefathers, and being defended w^th^ the helmet of thy protection, covered w^th^ thy invincible sheild, and all clad w^th^ heavenly armour, he may gloriously triumph, and by his power both terrifie Infidels and bring joyfull peace to those that fight for thee, through our Lord, who by[1] y^e^ power of his Crosse hath destroyed Hell,and having overthrown [2]the kingdome of([2]) the devill is with victory ascended into heaven, in whom doth consist all[3] kingdome, power([3]) and victory, who is y^e^ glory of the

The Letany is sung upon y^e^ stage *K. marg.* The Letanye was sunge at a faldstoole vpon y^e^ Stage, that y^e^ Quyer might heare and knowe when to answeare. And thear allsoe wear these prayers read:

O Almightie God, &c.
*O Lord thou that, &c.
O God the unspeakable, &c.
*Blesse O Lord we, &c.
*God which providest, &c.

Laud, as usual, gives only the opening words of the prayers, three of which he marks with a small cross, where we have placed the asterisks.—For King James II. the Abp. said only two of these prayers, "*Omnipotens*" and "*Deus qui populis*," from his place at the North-Side of the Altar. Two Yeomen of the Vestry in scarlet mantles gave notice to the 2 Bishops to sing the Litany; placed the Litany-desk eastward for them and the cushions; helped to vest them in their copes; and subsequently removed the Desk to St. Edward s Chapel. Sandford *Hist.* pp. 86, 87.

[1] Moises *A.*
[2] Solamon *A.*
[3] Mildnes of Moises *A.*
[4] Josuah *A.*
[5] Solamon, he *A.*
[6] He may *A.*
[7] Wayes *A.*
[8]—([8]) He may nourish, teach, *A*
[9] By the true *A.*
[10] Honord by *A.*
[1] Wherby *A.*
[2]—([2]) *Omit* A.
[3]—([3]) Power, kingdome *A*

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humble, the life and salvation of his[1] people,(1) who liveth with thee and the holy Ghost[2] now and for ever. *Amen.*(2)

["*Benedic Domine*, &c." A.]

O Lord, thou that governest all kingdomes from everlasting, blesse /we beseech thee this our King, y^t^ he may rule like [p. 28. David, and by thy mercy[3] obtaine his reward. Grant that by thy inspiration he may governe w^th^ the mildenesse of Solomon[4] and enjoy a peaceable kingdom. Grant y^t^ he may serve thee with feare, and fight for thee w^th^ constancie. Protect him and his Nobles w^th^ thy sheild, and alwaies give him victory by thy grace. Honour him before all y^e^ Kings of y^e^ earth. Let him rule over countreyes and let nations adore him. Let him be singular in judgement and equity, and make him rich w^th^ thy rich right hand.[5] Give him a fruitfull countrey, and give to his children all good things. Give him a long life in this world and in his daies let iustice flou/rish. Strengthen thou y^e^ [p. 29. throne of his government, and w^th^ gladnesse and righteousnesse let him glory in thy eternall kingdome, through Jesus Christ our Lord. *Amen.*

["*Deus ineffabilis Author* &c.," A.]

[God y^e^ unspeakable, &c., vid. Addend ad Not. ϕ *S.*][6]

[1]—(1) *A omit.* [2]—(2) *A omit.*
[3] Mercyes *A.* [4] Myldnes of Solamon *A.*
[5] With thie right hand *A.*
[6] The prayer intended for insertion here is thus given in the Lambeth MS. *A.*—

Deus ineffabilis Author, &c.

God the vnspeakeable Author of the world the Creator of mankind the governor of Empyres the establisher of Kingdomes whoe out of the Loynes of thie faithfull freind our Father Abraham, didst chuse a King that should saue all Nations, blesse we beseech thee this our ["present" *Sancroft* MS.] King and his Armye with a rich blessing [7]at the Interrogacõn of all thie Saints ([7]lf. 12b) Establish him in the Throne of his ("thie" *Sancr.*) Kingdome, visit him as thou dydst visit Moyses in the Bush, Josuah in the Battayle, Gedeon in the Feyld, and Samuell in the Temple : besprinkle him with the dew of thie wisedome and giue vnto him the blessings of Dauid and Solamon. be thou vnto him a Coate Armor ["Coat of Armour" *Sancr.*] against his Enimyes, and an helmet in Aduersitye ["Give him patience in Prosperity," *add Sancr.*] and protect him allwayes with thie sheyld. Grant that other Countryes maye keepe Faith vnto him and that his Nobles may liue in peace, ("and" *struck out*) embrace Charitye. and absteyne from Couetousnesse, speake Justice, and maintaine Truth, and so this people may grow vp togeather with the blessing of (lf. 13a) eternitye, that hauing ouercome they may reioyce in euerlasting peace throughe Jesus Christ our Lord. Amen. *Deus qui Populis*, &c. God which prouidest. . .

The Preface of the Anointing is called "the thanckesgiuing *Lift vp your hartes* &c." in the order for K. James I. (*Brit. Mus.* 6284. Pl. cxx A.)

[7]—(7) Sancroft omits.

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[" *Deus, qui populis,* &c.," A.]

God, which providest for thy people by thy power and rulest over them in love, Grant unto this thy servant Charles[1] the Spirit of wisdom and government, y^t^ being devoted unto thee w^th^ all his heart he may so wisely governe this Kingdome y^t^ in his time y^e^ Church may be in safety and Christian devotion may continue[2] in peace, y^t^ so persevering unto y^e^ end in good workes he may by thy[3] mercy come unto thy(3) everlasting kingdome, through thy Son our Lord Jesus Christ, who liveth and reigneth w^th^ thee and y^e^ Holy /Ghost world without [p. 30. end. *Amen.*

(*a fleuron* in Laud's Order.)

[(7) For the ANOINTING.]

The Letany ["and Prayers" *Laud marg., K. marg.*] *being ended y^t^ Arch-Bishop beginneth to say* ["*aloud*" K. marg., A., Laud.]

[The *Sursum Corda.*][a]

Lift up your hearts

Answer

We lift them up unto y^e^ Lord

[4]*Arch-Bishop*

Let us give thanks unto y^e^ Lord our God[5]

Answer

It is meet and right so to doe

Arch-Bishop(4)

It is very meet, right and our bounden duty, y^t^ we should at all times and in all places give thanks unto thee O Lord, holy Father, Almighty and Everlasting God, y^e^ strength of thy chosen and y^e^ exalter of y^e^ humble,[6] who didst in(6) ye beginning by y^e^ powring out of thy [*corr.* "the" *S.*] flood chasten[7] y^e^ sinnes of y^e^ /world, and by a dove conveying an olive branch [p. 31.

[1] "Charles" *interlin. A.* [2] May be *A.*

[2]—(3) Mercyes come vnto thine *A.*

[a] In 1685 (Litany and Prayers having *preceded* the Sermon, § 4), after the Collect *Te invocamus* (see p 27) "*the Archbishop with a loud Voice said,* The Lord be with you. *Respons.* And with thy Spirit. *Arch.* Lift up your Hearts." Sandford *Hist.* p. 90. [4]—(4) *These lines are not in A.*

[5] O^r^ L^d^ God *Laud.* [6]—(6) Which in *A.* [7] Didst chasten *A.*

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didst give a token of reconcilement unto y^e^ earth; And againe, didst consecrate thy servant Aaron a Preist by y^e^ anointing of Oyle, and afterward[1] by y^e^ effusion of y^e^ oyle[1] didst make [Priests, and *S.*] Kings and Prophets to governe thy People Israel; and by y^e^ voice of y^e^ Prophet David didst foretell y^t^ the countenance of y^e^ [thy[2] *S.*] Church should be made cheerfull w^th^ oile, Wee beseech thee, Almighty Father, that *by y^e^ fatnesse of this thy creature*[3] thou wilt vouchafe to blesse and sanctify this thy Servant Charles, that *in the simplicity of a dove*[4] he may minister peace unto his people; that he may imitate Aaron[5] in y^e^ seruice of God; that he may attaine the perfection of Government in Counsell and Iudgement and [6]*that by the anointing of this Oile* [7]*thou maist*(7) give him a countenance al/waies [p. 32. cheerefull and amiable to y^e^ whole people, through Christ, our Lord. *Amen.*

Which [*Preface* (Laud)] *being ended, y^e^ King ariseth from his devotions, and after he hath a while reposed himself in his*[8] *Chaire of State, then* [*he*](8) *ariseth goeth to y^e^ Altar & there*[9] *disrobeth himself of his upper garment,* (*his Ma^tie^ under-garments being so made, as the places to be anointed may by y^e^ undoing of certaine loops be opened.*)

Then the ArchBishop undoeth those loops in his Apparrell & [" *in his*" Laud] *Shirt & openeth y^e^ places to be anointed.*

The[10] *Chaire on w^ch^ he is to be anointed*[11] *being ready, the King sitts down, and the*(10) *ArchBishop first anointeth him in y^e^ palmes of both his hands,*[12] *saying:*

[1]—(1) A *omits.* [2] Thie *A.*
[3] Not in y^t^ of K. Ja. *S.* (*These notes are not in* A.)
[4] Nor this *S.* [5] Aron *A.*
[6] Nor this *S.*
[7]—(7) "Thou maist" *not in A.*
[8]—(8) Chayre of Estate he *A*, *Laud.* supported as before Heral. (Laud.)
[9] Is disrobed by the Gr. Chamberlain *K. marg.*
"His Robes were taken off him and offered on the Altar. He stood for a while stripped to his Doublet and Hose, which were of white Satten (with Ribbons on the Armes and Shoulders to open them) and he appeared a proper Person to all that beheld him. Then was he led by the L. Abp. and the Bp. of St. Davids, and placed in the *Chaire of Coronation* (a close Canopie being spread over him) the L. Abp. anointing, &c. Fuller *Ch. Hist.* p. 123.
[10]—(10) "Chaire. . . the" *not in A.*
In earlier times (Henry the Seventh and Eighth) English Kings had been anointed kneeling, the consecrator (a cardinal) sitting. Maskell *Mon. Rit.* II. p. xxi.
[11] "*There is an* (+ *auntient*) *Chayre to be anoynted at*" altered to "Then the Kinge sitts down in y^e^ Chaire in which."
[12] In forma crucis *Laud marg. K. marg.* (*not in A*) "and soe all y^t^ Vnction was nowe performed And y^e^ olde Crucifixe amonge y^e^ Regalia stood on y^e^ Altar." *Laud margin.* [The Dean pours the Oil into the Spoon. *King Ja.* II.]

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[" *Vnga[n]tur manus*," &c., *A.*]

/Let these handes be anointed w^th^ holy Oile, as Kings [p. 33. and Prophets have been anointed, and as Samuel did anoint David to be King, that thou mai'st be blessed and established King in this Kingdome over this People, whom the Lord thy God hath given thee to rule and governe; w^ch^ he vouchsafe to grant, who w^th^ the Father and the Holy-Ghost, three in Person, and one in Unity be blessed and praised now and for evermore. *Amen.*

[" *Sadoc sacerdos.*" *A.*]

[1]*And in the meane while*(1) *the Quire singeth the Anthem:*

Anth. 3. *S.*] Sadoc y^e^ Priest, and Nathan the Prophet anointed Solomon[2] King, and all y^e^ people rejoiced and said God save the King for ever.[3]

Then the ArchBishop saith this[4] *Prayer:*

[" *Respice Omnipotens*, &c.," *A.*]

Looke down Almighty God w^th^ thy favourable countenance upon this /glorious King, and as thou didst bless Abraham, [p. 34. Isaac, and Jaacob, so vouchafe, we beseech thee by thy power to water him plentifully with y^e^ blessings of thy grace. Give to him of the dew of heaven and of y^e^ fatnesse of y^e^ earth, abundance of corne and wine and oile, and plenty of all fruits, of thy goodnesse long to continue; y^t^ in his time there may be health in our countrey, and peace in our Kingdome, and y^t^ y^e^ glorious dignity of his Royall Court may brightly shine as a

Edward VI. was "uncloathed by his great Chamberlain unto his coat of crimson satin; which and also his shirt, shall be opened before and behind on the shoulders, and the bowght of the arms by the said great chamberlain, to the intent that on those places he be anointed; and whiles he is in the anointing Sir Anthony Denny and Sir William Herbert, must hold a pall over him. And first the said Abp. shall anoint the K., kneeling, in the palms of his hands, saying these words, *Ungas manus*, with this collect *Respice oⁿpotens Deus.* After he shall anoint him in the brest, in the midst of his back, on his two bowghts of his arms, and on his head making a cross; and after making another cross on his head, with holy chrism, saying as he anointeth the places aforesaid, *Ungatur caput, Ungantur scapulæ*, &c. During which time of unction, the quire shall continually sing *Ungebant regem*, and the Psalm *Dñe in virtute tua letabitur rex.* And it is to be remembered that the Bishop or Dean of Westminster, after the King's Inunction shall dry all the places of his body where he was anointed with cotton, or some linnen cloth, which is to be burnt." *Ex libro Concilii.*

"Then the Kinge sitts down in y^e^ Chaire in which he is to be anointed. A rich coveringe is held ouer his heade." *Laud corr. marg.*

[1]—(1) The meane while *A.* [2] Solamon *A.*

[3] Foreuer *A.* "God save the King; Long live the King; May the King live for ever." *Sandford*, K. Ja. II. [4] The *A.*

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most cleare lightning farre and neere [wide][1] in y^e^ eyes of all men.[2] Grant Almighty [God][(2)] that he may be a most mighty Protectour of his Countrey, a bountifull comforter of y^e^ Churches and holy Societies, y^e^ most valiant of Kings; y^t^ he may triumph over his enemies, and subdue Rebells and Infidels; y^t^ he may be loving and amiable to y^e^ Lords and Nobles, and to all y^e^ faithfull subjects of his /Kingdom, y^t^ he may be [p. 35. feared and loved of all men, y^t^ his children may be Kings to rule(over *dots beneath*)this[3] Kingdom by succession of all ages, and after [the *S.*] glorious and happy daies in (of *S.*) this (present *S.*) life he may attaine everlasting ioy and happinesse through Iesus Christ our Lord. *Amen.*

[*When*] *The Prayer* [*is*] *ended y^e^ ArchB^p^ proceedeth with his Anointing.*

1. *On the Breast.*
2. *Between* [*both*] *the Shoulders.*
3. *On both the Shoulders.*
4. *On y^e^ two boughs of both Armes.*[5]
5. *The Crowne of the Head.*[*]

[*] *In manner of a Crosse saying as before;* Let these &c.[6]

The Anointing being done the Deane[7] *of Westminster closeth the loops againe w^ch^ were opened.*[8] [9]*And the*[(9)] *ArchBishop saith these Prayers.*

Maskell mentions (*Mon. Ritual.* ii. p. 22 n.) that, out of twelve MSS. examined by him, two alone have the reading "*Respice*" which is given here in the Lambeth MS. where the others read "Prospice." The two exceptions are the Sarum and Exeter pontificals. May we conclude from this evidence that one of those two books was in use with some of the Committee in 1625-6?

[1] Wide, *S. corr.*, *A.* [2]—(2) ¶ Graunte God Almightie, *A.*

[3] Rule his, *A.* "over" *is dotted beneath in* K. [4] Of this present, *A. S.*

[5] "4. Betweene the Boughts of bothe the Armes." *A.* An Inventory of Royal Vestments delivered to the Bp. of Rochester (as Dean of Westminster for the Coronation of K. James II.) specifies "A Shirt of Rich Crimson Taffata open before and behind, on the Shoulders and *inward bendings* of the Arms, for His Majesties Anointing, closed with Crimson Taffata Ribbands." Sandford's *Hist.* p. 35. "The *Bowings* of *both* his *Arms*," *ibid.*, p. 91.

[6] *In manner of a Crosse saying as before* (*marg.*). Let these, &c., Laud *marg.*, K. *marg.* (*not in A*).

[7] Abbot, *A.* [The Dean of Westm. brought the Ampull with the Oil and the Spoon from the Altar and poured the Holy Oil into the Spoon for the Abp., and afterwards laid Ampull and Spoon upon the Altar again, the Abp. going to the North-Side to say the Prayer *Deus Dei F.* (K. Ja. II.)]

[8] [*Having* [first] *dried all y^e^ places save y^e^ head and y^e^ hands with fine linnen cloth delivered him by the G: Chamberlain* (Herald). *And the linnen gloves w^ch^ are inter Regalia are then to be put on y^e^ Kings hands by the D. of Westminster.* K. marg. rubricated; an insertion in Laud.]

Not in p.o. 1. *S.* (nor in *A.*)

The Anointinge was dryed with fyne Bombast woole, brought in a Bagg of Crimsen Tapstrye. *Laud marg.* [9]—(9) The, *A.*

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[" *Deus Dei filius.*" A.]

/God, the Son of God Christ Iesus our Lord, who is [p. 36. anointed of his Father with y^e^ oile of gladnesse above his fellows, He by his anointing powre down upon thy head the blessing of the Holy-Ghost and make it enter into y^e^ *bowells* [inward p*ar*tes][1] of thy heart, y^t^ so[2] *by this invisible* [*corr.* visible *S.*][3] *gift* thou maist receive invisible grace, and having iustly executed the government of this temporall Kingdome, thou maist reign with him eternally, who onely being without sin doth live in glory w^th^ God, [4]*to whom w^th^* the Father and y^e^ Holy Ghost *be all power and dominion* now and [5]for ever. *Amen.*([5])

[" *Deus qui es*, &c." A.]

God, which art the glory of the righteous and the mercy of sinners, who hast sent thy Son to redeem mankind w^th^ his most[6] precious blood, who bringest warrs to an end, and defendest those /that trust in thee,[7] upon whose good*nesse* [p. 37. [good will] and pleasure the strength of [all]([7]) Kingdomes doth depend, We humbly beseech[8] thee in this Royal State [seat][9] to bless this thy servant CHARLES,[1] who putteth his confidence in thy mercy. Vouchsafe in thy favour to be present w^th^ him, y^t^ he, who desireth[2] to be defended by thy protection may be stronger then his enemies. Crowne him with the crowne of Iustice and Piety, that with all his heart and with all his mind he may trust in thee [serve thee] defend and advance the[3] holy Church, and governe y^e^[4] people committed to his charge in justice and equity. [5]Kindle O Lord his heart w^th^ [ye] love of

(D'Ewes writing to Sir M. Stuteville mentions that he saw the gloves brought out from behind the "traverse" which was "drawen" to hide such *arcana* as "the putting on of the crimson shirte (and) the anointing of his naked shoulders, armes, hands and head" from the general gaze. *Ellis* iii. no. 322). The Linen Gloves were put on the hands of K. Edward VI. by the Abp. of Canterbury (but according to the Device, for K. Henry VII., by "the abbot of Westmynster"), the Ld. Great Chamberlain having to see them prepared.

[1] Bowells *A.* inward p*ar*tes *S.*
[2] Visible *A.*
[3] Not in K. Ja. I. *S.*
[4] Nor this *S.*
[5]—([5]) Foreuermore. Amen. *A.*
[6] *om* most *A.*
[7]—([7]) In whose pleasure doth consist the strength of all *A.* [The corrections throughout this prayer, placed in square brackets in the text, are in Sancroft's hand.]
[8] Pray *A.*
[9] Seate *A.*
[1] *Name omitted* A.
[2] Which *A.*
[3] Thie *A.*
[4] Thie *A.*
[5] ¶ Kindle *A.*

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thy grace, by that [inward Anointing][1] *holy Oile* wherewith thou hast [2]anointed *him, as thou didst anoint* Kings, Priests(2) and Prophets; [that] He, loving iustice and leading his people by y^e^ waies of righteousnesse, after y^e^ glorious course of *his* [this] life, which /thou has appointed him [he][3] may come to thine [p. 38. eternall joy, through Christ [4]our Lord. *Amen.*(4)

[(8) The QUOIF and DALMATICA.]

The Prayer [*s being*] *ended,*[5] [6]*first a shallow coyfe is put upon y^e^ Kings head because of the anointing.*[7] *And if his Ma^tie^ haire be not smooth after it,*[8] *there is* [9]*King Edwards Combe*(9) *for that end.*

Then [*is*] *y^e^* [1]*Colobium Sindonis formed like a Dalmatica*(1) *is put upon him*(1) [*by y^e^ Deane of Westminster*][2]

[3]*After w^ch^ y^e^ Arch-Bishop saith this Prayer* ["*or Benediction*" (Laud)].

Benedictio Ornamentor*um* (*S.* marg.).

["*Deus, Rex regum.*" A.]

O God, the King of Kings and Lord of Lords, by whome Kings do reigne, and Lawgivers doe make good Laws, vouchsafe, [4]we beseech thee,(4) in thy favour to blesse this kingly ornament, and [5]grant y^t^ thy Servant Charles our(5) King, who shall

[1] That holy oyle *A.* "So K. Ja." *S. marg.*
[2]—(2) añoynted Preists, Kings *A.*
[3] He *A.*
[4]—(4) *Om. A.*
[5] Being ended *A.*
[6] Nunc sedebat in cathedra (Laud *marg.*) y^e^ King ariseth from kneeling (sits down in his Chaire) and (K. *marg.*).
[7] By the Deane of Westm̃. (Herald) *Laud marg. K. marg.* ["a white *Coyfe.* Fuller *Ch. Hist.* p. 123. "A linen coif or chrismale." Maskell *M.R.* ii. p. xxii. formerly worn like the baptismal chrismale for eight days.]
[8] The Kinge caled to see y^e^ combe and vsed it (*Laud margin*).
[9]—(9) St. Edw: Iuorye Combe *A.*
[1]—(1) Colobium or Dalmatica *A.*
(+ *sindonis*) *Collobium ad* (+ *modum*) *Dalmatica* (+ *e*) *formatum* Laud. "Colobium or Dalmatica" *A.* [Rushworth says "the ancient Robes of King Edward the Confessor were put upon him." *Hist. Coll.* i. p. 201.] "A tabert of tanterton-white, shaped in manner of a Dalmatick (put on him by the Abp. of Canterbury); and he shall put upon the King's head a quoif, the same to be brought by the Great Chamberlain." *Order for Edw. VI.*
[2] Laud marg. [*om. A.*]
[3] After the putting on of which the Archbishop sayeth y^e^ prayer *Deus Rex Regum*, &c. L.
[4]—(4) *Om. A.* These words are dotted underneath in our text.
[5]—(5) Grant thie Seruant our *A.*

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weare it may shine /in *thy sight* [the spirit] w^th^ y^e^ orna- [p. 39.
ment of a good life, and holy actions,[1] and after this life ended
he may for ever enioy that life and glory which hath no end,
through Christ our Lord. *Amen.*

The Prayer being done[2] *the* [3]*Deane of Westminster goeth on araying*([3]) *y^e^ King.*

1. *With y^e^ Supertunica, or close Pall.* [*It is longa et talaris intexta magnis imaginibus aureis ante et retro* (*and to be putt upon the Dalmatica.* Laud rubric add.)]
2. *With y^e^ Tinsen*[4] *Hose.*[5]
3. *With the*[6] *Sandalls.*([5])

[*The* PRESENTING of the SPURS and SWORD.]

[7]*Then are y^e^ Spurrs* [*taken from the Altar by y^e^ Arch-Bishop and delivered to*] ("put on" *struck out*, "by" Laud, *S.*) *a Nobleman thereunto appointed to be put on y^e^ King.*([7]) (Heral.) [8]*When y^e^ King is thus arayed, the Arch-Bishop*([8]) *taketh y^e^ Kings*[9] *owne sword laieth it on y^e^ Altar /and saith this*[1] *prayer.* [p. 40.

[*Exaudi quæsumus*, &c.]

Heare our Prayers, we beseech thee [2]O Lord,([2]) and vouchafe by thy right hand of Ma^ty^ to blesse and sanctifie this sword, wherewith this thy servant Charles desireth to be girt, that it may be a defence and protection of Churches, widowes, orphans

[1] Accoñ *A.*

[2] *When ye prayer is done.* Laud (*A* omits).

[3]—([3]) "Abbot of Westminst: arrayeth" *A.* So Laud's draft; *afterwards corr. to*, "goeth on in arrayinge."

[4] Tinsin *Laud.* Tinson *A.* [*i.e.* tissue.] "Tuisni hosen" K. Ja. I.

[5]—([5]) *Hose* &c. These both—Hose and Shews the K: would haue putt on vpõ his other shoes: w^ch^ had almost indaingerd y^e^ tearinge of y^e^ old Tinsin Hose. It is safer to vnlase them before hand when they be vsed againe (*Laud marg.*) Like the Hose or Buskins, the Sandals were of Cloth of Gold.]

[6] his *A.*

[7]—([7]) The Spurres are put on by a Nobleman thereto by the King appointed. *A.* [The Duke of Buckingham, as Master of the Horse. *Fuller* u.s.]

[8]—([8]) Then the Archbp. *A.* In the *Order for* K. Edward VI. The Royal Sandals and Spurs (the latter immediately afterwards taken off again "that they do not encumber him") were brought, by the Bp. or the Dean of Westminster, *after* the redemption of the sword and the crowning with St. Edward's Crown.

[9] (owne) *Sword.* (w^ch^ was carryed as well as the other three. Heral.

Not. Thiss was brought in y^e^ companye but priuatlye and layd on y^e^ Altar with both Hangers and Belt but y^e^ Belt was vsed. And y^e^ Fourth sword w^ch^ was carryed was y^e^ Ordinarye sword of state. *Laud marg.* Ab Episcopis ensem accipit. (*Laud marg.*)

[1] Y^e^ *A.* [2]—([2]) *Om.* A.

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and all ye servants of God against ye savage cruelty of Pagans and Infidells; and yt it may be a feare and terrour, to all those yt lie in waite to doe mischief through Christ our Lord. *Amen.*

Then[1] *ye ArchBishop and ye Bishops assisting* [*Him*] *deliver ye sword* [2]*to ye King,*(2) *ye ArchBishop saying:*

Accipe gladium per manus Episcoporum.

The Sword is girt about him ("*about ye King*" Laud) *by a Peere* [3]*thereunto appointed; the ArchBishop saying*(3)*:*

/Receive this Kingly Sword[4] *wch is hallowed*[5] for the [p. 41. defence of ye holy[6] Church and deliuered unto *thee* [you][7] by the hands of *the* Bishops, (though unworthy, yet consecrated by ye Authority of ye holy Apostles) And remember of whome ye Psalmist did prophecy saying, Gird thy self wth thy sword upon thy thigh (O thou most mighty) and [8]wth this *thy*(8) sword exercise thou the force of equity and mightily destroy the growth of iniquity, Protect the Holy Church of God, and his faithfull people, and pursue hereticks no lesse then infidells, defend and help widows and orphans, restore the things yt are gone to decay, and maintaine those things that are restored, be (a) *re*venged[9] of injustice, and confirm things yt are in good order; yt doing these things thou maist be glorious in ye triumph of vertue, and excellent in ye ornament of Iustice, and reign for ever /with ye Saviour of ye world, [1]whome in name thou dost [p. 42. represent [who's Image you bear *S.*], Christ or *Lord, to whom* (who) wth the Father and ye Holy Ghost be all power and dominion(1) (blessed and praised both) now and for ever. *Amen.*

[1] After the anointing when she had changed her apparel Q. Elizabeth "retorned and satt in her chayre. And ther was a sworde with a girdele putt over her and upon one of her shoulders and under the other: And soe the sword hangeing by her side." Nichols *Progr.* i. p. 62.

[2]—(2) *Om. A.* [The Bushoppes . . . all lening thair hands' on the sword. *Hen. vii.*]

[3]—(3) There to be appoynted by the Archbp. sayeing *A.* "Appointed with a Girdle (*which is amongst the Regalia*, altered to "from the Robes. Heral. A Belt was nowe vsed" *Laud.*) [K. Ja. II. had a cloth of gold girdle already about him with the Surcoat or *Supertunica.*]

[4] "Not in K. Ja." *S. marg.*

[5] Which hallowed *A.*

[6] Of holye *A.*

[7] Yᵒᵘ *A.* You *S.*

[8]—(8) With thie *A.*

[9] Be reuenged *A.* "Revenged" *K.*, corr. to "avenged" *S.*

[1]—(1) Whome in . . . represent, whoe with the Father and the holy Ghost be all power and dominion *A.* The alterations or collations at the end of this prayer (noted in our text by parentheses) are in Sancroft's hand.

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[(9.) The INVESTING with the ARMILL and ROYAL MANTLE.]

[1]*Then is y^e^ Armill put about y^e^ Kings neck*[2] *and tyed to y^e^ boughs*[3] *of his armes* [*the Deane of Westminster puts it on* (Herald:)][4] *the ArchB^p^ saying—*

[" *Accipe Armillam*, &c." A.]

Receive y^e^ Armill[5] *of sincerity and wisdome*,[6] as a token of Gods embraceing: whereby all thy workes may be defended against thy enemies both bodily and ghostly, through Christ o^r^ Lord. *Amen.*

Then is y^e^ Mantle or Open Pall[7] [*wrought w^th^ golden Eagles* (Laud)][8] *put* [9]*upon y^e^ King by y^e^ Deane*([9]) *of Westminster, y^e^ Arch-B^p^ saying—*

[" *Accipe Pallium*, &c." A.]

/Receive this Pall which is formed w^th^ foure corners, to [p. 43. let thee understand y^t^ y^e^ foure *corners* [Quarters][1] of the world are subiect to y^e^ power of God and y^t^ no man can happily reigne upon y^e^ earth, who hath not received his[2] Authority[3] from heaven.([3])

[(10.) The BLESSING and PUTTING-ON of the CROWN.]

Then the Arch-Bishop taketh the Crown into his hands, [&] *layeth it before him*[4] *upon y^e^ Altar*,([4]) *and saith y^is^ Prayer.*[5]

[1] Then (is) the Armyll (is) put about his Neck, A.

[2] In modu*m* stolæ [et] ab utraq; scapula usq; ad compages brachiorum erunt dependentes in ipsis compagibus laqueis sericis connexæ. K. *marg.* [*Laud, marg.*]

[3] Boughts, A. "above and below the elbows" *Sandford.* K. Ja. II.

[4] [*om.*, A.]

[5] Bracelets, not in K. Ja. *S.* [However, the Order of Ceremonies for Coronation of K. James I. (Brit. Mus. 6284 Pl. cxx. A.) tells us that "the Armill or coller is put on by the Abott (*sic*) of Westminster." *Cf.* in the case of Q. Eliz. "two gartares uppon her hands," Nichols *Progr. Q. Eliz.* i. p. 62.]

[6] Bracelets of Sinceritye and wisdome, A.

[7] pallium quadratū *S.* ["the vpper pall or mantle Royall," *Coronation of* James I. *ubi supra.*]

[8] [*om.*, A.]

[9]—([9]) vpo*n* him by y^e^ Abbot, A.

[1] quarters, A., *S.*

[2] "y^s^," A.

[3]—([3]) *om.* A. [The Orb with the Cross was delivered with the Imperial Pall. *K. Ja. II.* It appears in the Bayeux Tapestry. *Stanley.*]

[4]—([4]) *on the Altar saying*, God crowne thee, &c. *Laud.* (A. omits "*upon y^e^ Altar.*") ["The Crown of King *Edward* was put upon his Head." Rushworth *Hist. Coll.* i. p. 201. "(presented by Bp. *Laud*, and) put upon his head by the Archbishop of *Canterburie.* The Quire singing an Antheme, *Thou shalt put a crown of pure Gold upon his head*" (i.e. Ps. xxi. = xx. 1–3) Fuller *Ch. Hist.* p. 123. (Cf. *Coronation of K. James I.* "the crowne of King Edward the confessor," Brit. Mus. 6284 Pl. cxx. A.).]

[5] "this prayer" *altered to* "theis prayers," A.

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[" *Deus tuorum*, &c." A.]

God the Crowne of y^e^ faithfull, who crownest their heads w^th^ a crowne of precious stones, *that trust in thee*,[1] Blesse and sanctify this Crowne, that as y^e^ same is adorned with diverse precious stones, so this thy servant [Ch·] that weareth it, may be filled w^th^ thy manifold graces of all[2] pretious vertues through y^e^ King eternall, thy Son[3] o^r^ Lord [J. C. who w^th^ thee and y^e^ H. Gh. liveth, and reigneth both now, and for ever. *S.*] *Amen.*

/Then[4] [*y^e^ King sitting down in S. Edwards Chaire* [p. 44. *placed as before*] *the Arch-Bishop setteth y^e^ Crowne upon y^e^ Kings head saying—*

[" *Coronet te Deus.*" A.]

God Crown thee with a Crown of Glory and righteousnesse, w^th^[5] y^e^ hono^r^ and worke of fortitude; that *thou* [you] by our ministery having a right faith, and manifold fruit[6] of good workes, *maist* [may] obtaine[7] the Crowne of an[8] everlasting kingdom by y^e^ gift of him whose kingdome endureth for ever. *Amen.*

And afterward he saith this praier.

[" *Deus perpetuitatis.*" A.]

O God of Eternity, the[9] Commander of all powers, the vanquisher of all enemies, Blesse this thy Servant [Ch.] who boweth his head unto thy Maiesty, preserve him in long health and prosperous felicity, be present with him, protect and defend him whensoever he calleth upon /thee. Give him, we [p. 45. beseech thee the riches of thy Grace, fill his soule with goodnesse, and Crowne him with thy mercy,[1] and let him alwaies in godly devotion waite upon thee, through [thy Son] Christ our Lord [J. X.] *Amen.*

The King received the Crown of K. Edward, *presented by Bp. Laud*, and put on by the Abp. of Canterbury, the quire singing an anthem, "Thou shalt put a crown of pure gold upon his head" (*i.e.*, "Antheme iv." on p. 46 of the MS. from Ps. *Deus in virtute*). "Whereupon the Earls and Viscounts put on their crimson velvet caps with coronets about them (the Barons and Bishops allwayes standing bare headed). Fuller, *Ch. Hist.* p. 123.

[1] whoe trust in y^ee^, A. [The name "Ch," and other words here printed in square brackets in the text of these prayers, are in Sancroft's hand.]

[2] *om.* "all," A. [3] "thie Sonne, &c." A.

[4] In A. and Laud the prayer "O God of Eternitye" *precedes* "God crowne thee," and follows "God the crowne of the faithfull" without any of the rubric. The direction before *Deus coronet* is simply, "Then the Archbishop crowneth the King sayeing." [So soon as the Crown was placed on the head of K. James II. the Trumpets sounded a point of war, the Drums without the church beat a charge, the People shouted "God save the King," and Guns were discharged in St. James's Park, and at the Tower, &c. The Abp. paused till the noise and acclamations ceased before saying the Prayer "*Coronet.*"]

[5] for, A. [6] Fruytes, A. [7] mayest attayne, A.

[8] the, A. [9] and, A. [1] mercyes, A.

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[1][*The King must be heere put in mind inter orandum inclinare caput, verbis orationis id postulantibus.*

After y^e^ Prayer y^e^ ArchB^p^ reads the Confortare]. But formerly y^e^ Quire sung it p. o. 1. *S. marg.*

[*Confortare, et esto.*][2]

Be strong and of [a *S.*] good courage and observe the commandements of y^e^ Lord to walke in his waies, and *to* keep his ceremonies, precepts, testimonies, and Iudgements; And *the* Almighty God prosper thee and strengthen thee, wheresoever thou goest. ["*Psal.* xxii. Dominus regit me" (*Pontif. Exon.* p. 146.)] The Lord is *thy* [my *S.*] Ruler, therefore shalt *thou* [shall I *S.*] want nothing.

In y^e^ meane while y^e^ Quire sing|eth y^e^ Antheme. Deus in [p. 46. virtute.[3] *Psal. xxii.*

[Antheme IV *S.* marg.] The King shall reioice in thy strength O Lord, exceeding glad shall he be of thy salvation.

For thou hast granted him his hearts desire and hast not denied him the request of his lips.

For thou hast prevented him with y^e^ blessings of goodnesse, and hast set a crown of pure gold upon his head.

[(11.) The INVESTITURE *per Annulum* et Baculum.]

Then y^e^ Arch-Bishop taketh y^e^ Kings Ring and [4]*saith this Prayer,*([4])

["*Benedic Deus*" (? *Dñe*, Pontif.) &c. A.]

[1] [*om.* A.] After the prayer *Coronet te* follows in A. "In the meane time the Quire singeth the Anthem; *Confortari* (sic) et *Deus in virtute.*" "The King . . . postulantibus. And then Reeds Be stronge and of, &c." *Laud marg.* [2] This Anthem is not given in full in A.

[3] *Deus in virtute.* Not given in full in A. [During this Anthem K. James II. returned the Orb to the Altar and redeemed his Sword. After it the Lords and Kings of Arms put on their Coronets.]

In Missa Diei: Thiss Anthem is part of y^t^ w^ch^ is sunge inter Epla et Evangeliū in L. Reg. (*Laud, marg.*)

[4]—([4]) "sayeth theise prayers. *Deus Cœlestium,*" A.

In the Lambeth MS. there were two Prayers in this place, and the order ran accordingly:—"Then the Archbishop takes the K's Ring and sayeth theise prayers,

"*Deus Cœlestium.* God the Creator of all things in heauen, the redeemer of mankind, the fountaine of spirituall grace, and the giuer of all Blessings which dost wryte thy law in the heart of the Faithfull with thine owne Finger, to whome the Egiptian Sorcerers yeilding, confeissed, this is the finger of God.

"Send downe thie holye Spirrit vpon this thie Ring and vouchsafe soe to clense it by thie power, that it may remaine in a puer mettle, as it was created by thee, and not be infected with the contagion of the poisoned Serpent.

"*Benedic Deus*, &c. Blesse Lord and sanctifie. . ."

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[1]Blesse O Lord and sanctify this Ring, y[t] thy Servant(1) wearing it may be sealed with y[e] Ring of faith and by the power o[f] y[e] highest be preserved from sin and let all y[e] blessings w[ch] are found in holy Scriptures plentifully descend upon him, y[t] whatsoever he /shall sanctify may[2] be holy, and whatsoever he [p. 47. shall blesse may be blessed. *Amen.*

[3]*Then y[e] ArchB[p] putteth y[e](3) Ring [4]on y[e] fourth finger of y[e] Kings(4) right hand saying:*
["*Accipe Regiæ dignitatis Annulum*, &c." A.]

Receive the Ring of Kingly Dignity, and by it y[e] Seale of *Catholique* [Christian][6] faith, y[t] as this day thou art adorned y[e] Head and Prince of this Kingdome and People, so thou maist [7]persevere as the(7) Authour and Establisher of Christianity[8] and the Christian faith; y[t] being rich in faith and happie in workes[9] thou maist reigne with him that is King of Kings, to whome be honour and glory for ever and ever. *Amen.*

After the Ring is put on, y[e] ArchB[p] saith this prayer,[1]
["*Deus cuius est omnes Potestas*, &c." A.]

O God to whom belongeth all power and dignity, give unto thy Servant /Charles[2] the fruit of his Dignity; wherein [p. 48. grant he may long continue, and feare[3] thee alwaies, and alwaies labour to please thee, through Christ o[r] Lord. A*men.*

[4][Then y[e] K$\tilde{g}$ putteth on y[e] Liñen Gloves (p$\overline{t}$ of ye Regalia) because of y[e] Anointing. *S.*

This was in Laud's copy, with a note referring "Retro. p. 27" (= K. fo. 38), *but all is struck out here.*]

[1—1] "Blesse Lord and sanctifie this ring and send downe vpon it thie holy Spirrit, that thie seruant . . ." *A.* "Blesse Lord and, &c." *Laud.*
[2] it may, A.
[3—(3)] Then he putteth on the . . . A.
[4—(4)] on the fore finger of his, A. "ffourth" is first altered and then restored in Laud.
[5] ["the fourth finger of the Leaft hand," *Coron. James I.*, u.s.]
[6] Catholique, A. Christian *S.*
[7—(7)] perseuer the, A.
[8] Christian Amitye, A.
[9] good workes, A.
[1] prayer following.
[2] *om.* A.
[3] serue, A.
[4] The King . . . A. ["the Lynen gloues and goeth to the Altar" *Coron. K. James I.* ms. 6284 Pl. cxx. A. (which Nichols has misprinted "the lyned sleeves," *Progr. James I.* t. i. p. 232.)] James II. having the Linen Gloves on already, drew off the right hand glove to receive the Ring and then received and put on another Glove of the Service of the Lord of Worksop Manor.

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[1]*Then y^e King taketh off his Sword*(1) *w^th w^ch he was girt before, and with it he goeth to y^e Altar and there offereth it up.*

[2]*Then y^e Chief Peere then present* (*offereth and*) *redeemeth y^e Sword,*[3] *taketh it*[4] *from y^e Altar, draweth it out, and so* [5]*carrieth it before y^e King, from that time during y^e whole solemnity.*

Then y^e ArchB^p taketh y^e Scepter with y^e Crosse, and delivereth it into the Kings right hand [y^e King standing ("standeth" K.) at y^e Altar (Heral.) *Laud, marg.*] saying:

["*Accipe sceptrum*, &c." A.]

Receive the Scepter, y^e signe of Kingly Power, y^e Rod of the Kingdomes,[6] the Rod of vertue, that *thou*[7] (you) may*st* /governe *thy* (yo^r)[8] self aright, and defend y^e holy Church and Chris- [p. 49. tian people committed by God unto *thy* (yo^r) charge, punish y^e wicked and protect y^e iust, and lead them in y^e way of righteousnesse; that from this temporall kingdom *thou* (you) mai*st* be advanced to an eternall kingdom by his goodnesse, whose kingdome is everlasting. *Amen.*[9]

Then[1] *y^e ArchBishop saith y^is Praier,*

["*Omnium Domine Fons bonorum*, &c." A.]

O Lord the Fountaine of all good things, and y^e Authour of all good proceedings, Grant, we beseech thee to this thy servant Charles, y^t he may order aright y^e Dignity which he hath obtained. Vouchafe to confirme the honour which[2] thou hast given him. Honour him before all Kings, and enrich him w^th a rich benediction. Establish him in y^e Throne of this Realme, Visite him w^th y^e encrease of children, Let iustice spring up in

[1]—(1) Then he taketh of the Sword, A. "*Then the King taketh his Sword, wherewith he was girt before. With it.* . ." Laud.

In the Order for the Coronation of Edward VI. the King himself not only laid the sword upon the altar, offering it to God "in token that his strength and power should first come from God," but he was also himself to take it back from the altar and deliver it to "some great Earl" to redeem "from the Bishop or Dean of Westminster for 100 shillings."

[2] Comes alijs superior offer(e)th and redeemeth, A. (The words "*offereth and*" are dotted underneath in K.)

[3] pretium ensis dicto Altari pertinet *Lib. Reg.* (marg.) 5 li (Heralds) *Laud, marg.* "pretium 5*l.* dicto Altari pertinet. Lib. Reg." *K. marg.*

[4] it agayne, A.

[5] and so drawen, A. "*The chief Peere then present offereth, and redeemeth the Sword, taketh it from the Altar, draweth it out, and so drawne carrieth* . . ." Laud.

[6] the kingdome, A., *S.*

[7] thou, A., K. "you" *S.*

[8] thie, A., K. "your" *S.*

[9] *om.*, A.

[1] *And afterwards*, Laud.

[2] *om.*, A.

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his daies and with ioy and[1] /gladnesse let him reigne in [p. 50. thine everlasting Kingdome. *Amen.*[2]

Then y^e^ ArchBishop delivereth y^e^ Rod with y^e^ Dove into y^e^ Kings left hand, saying,

["*Accipe virgam virtutis*, &c." A.]

Receive the Rod of vertue and equity, Learn to make much of the godly and to terrify the wicked, Shew y^e^ way to those that goe astray, Offer thy hand to those that fall, Represse the proud, Lift up the lowly, y^t^ our[3] Lord Iesus Christ may open to thee y^e^ dore, who saith of himself,[4] I am the dore, by me if any man enter, he shall be safe ; And let him be thy helper, who is the Key of David, and y^e^ Scepter of y^e^ house of Israel, who openeth and no man shutteth, who shutteth and no man openeth, who bringeth [forth *S.*] y^e^[5] captive out of prison where he sate in darknesse, and in y^e^ shadow of death, y^t^ in all things thou /maist follow him, of whom y^e^ Prophet David saith, [6][Thy seat, O [p. 51. God, endureth for ever](6) The Scepter of thy kingdome is a right[7] Scepter, thou hast loved righteousnesse and hated iniquity, wherefore God, even thy God hath anointed thee w^th^ y^e^ oile of gladnesse above thy fellows, even Jesus Christ our Lord. *Amen*

[(12.) The Benediction, and *Te Deum.*]

After this He blesseth y^e^ King [*the King kneelinge*][8] *saying,*

["*Benedicat tibi Domine* (sic) &c." A.]

The Lord blesse *thee* and keepe thee, and as he hath made thee King over his people, so he still prosper thee in this world, and make thee partaker of his eternall felicity in y^e^ world to come. *Amen.*

The King thus crowned and invested[9] [*sitting downe in King Edwards Chaire*](9) *vouchafeth to kisse y^e^ ArchBishop and*[11] *Bishops /that were assisting at his Coronation.* [p. 52.

[A fleuron here. *Laud's Order.*]

[1] joy of, A. [2] *om.*, A. [3] the, A.
[4] sayeth himself, A. [5] brings the, A.
[6]—(6) A. has these words, which are interlined by Sancroft in K.
[7] righteous, A.
[8] A *omits*, Laud *adds this in margin giving his authority*, "Heral."
[9]—(9) A *omits* ; "sitts downe in K. Edw: chaire and," *Laud, marg.* "gratiously vouchesafeth to receave to his Kiss the Archbishop or Bishops that weare assisting to his coronation." *K. James I.* Brit. Mus. 6284 Pl. cxx A. ("as they kneeled before him" James II.) "*osculetur episcopos*," Pontif. Exon. p. 148. (Samuel kissed the king whom he had anointed. 1 Sam. x. 1.)
[11]—(11) and the, A.
Laud adds an interesting memorandum, "Thiss K. Charls did."
"Then every Bishop came severally to his Majesty to bring his Benedic tion upon him, and he in K. Edward's Robes, with the Crown upon his head, rose from his Chair and did bow severally to every Bishop apart." Fuller, *Ch. Hist.* p. 123.

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This done y^e King goeth from the Altar to y^e Stage to his Throne Royall. All y^e Bishops and other Peeres every one in his place attending him.

[1]*Heere the ArchBishop useth* ["will use" *S.*] this Prayer,

[2]Grant O Lord y^t the Clergie and people gathered together by thine ordinance for this service of the King may by the most gracious assistance of thy goodnesse, and y^e vigilant care of thy Servant our King be continually governed and preserved in all happinesse.[3] *Amen.*

The Quire singeth Te Deum laudamus. [4]We Praise thee O God.([4])

The King reposeth himself[5] *in his Chaire of State before y^e Throne till y^e* Te Deum[6] *be ended.*

[(13.) The INTHRONIZATION.]

After y^e end of it the King is lift up into his[7] *Throne by y^e Arch-Bishop and Bishops* [*et aliis Regni proceribus.* [p. 53. Lib. Reg.][8] *and being*[9] *enthronized or placed therein, ye Arch-B^p saith,*

["*Sta et retine*, &c."[1] A.]

[1] The Abp. *turning to the People*, but before the Osculum Episcoporum. Sandford *Hist.* James II.

[2] [This is one of the *postulationes* ("Clerum ac populum") taken from the old *Benedictio Episcopalis* whereof the first was the clause "*Benedicat tibi*" pronounced a little above. See preceding page.]

[3] A does not contain this rubric, or the prayer "Grant O Lord."

Laud inserts (as an after-thought, but in red ink, with a hand pointing) the direction ☞ *Here the Archb^p will vse a prayer* but he does not specify its first words. He subsequently added the note, "He did not vse it."

[4]—([4]) *om.*, A. [5] in his Estate, A.

[6] "*vntill* Te Deum," Laud, "till *Te deum*," A.

[7] "The Archbishop with all the Peers and Nobles shall convey the King, sustained as before, again into the pulpit [or stage], setting him in his Siege Royal: and then shall the Archbishop begin *Te Deum laudamus;* which done, the Archbishop shall say unto the King, *Sta et retine.*" Order for K. Edw. VI.

[8] [not in A. Added by Laud in margin. K.]

[9] and (*omit* being) A.

[1] *Sta et retine*] Stand and hold fast, &c. When Abp. Laud, on trial for his life, was pressed with having taken this form "*verbatim* out of the *Roman Pontificall*," he acknowledged that he had done so, if we may trust Prynne's statement, *Canterburies Doom*, pp. 70, 475, which Heylin apparently accepts *Cypr. Angl.* p. 146. He added "yet if it be good (as it is) there is no hurt." Harassed as he was, Laud seems to have forgotten that this "benediction" or "Designatio Status" (Maskell *Mon. Rit.* ii. pp. 28, 38) was really derived from the English precedents.

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Stand and hold fast from henceforth that place whereof hitherto you have [been[1]] heire by y^e^ succession of your[2] fore-fathers, being now delivered unto thee [you[3] *S.*] by the Authority of Almighty God, and by y^e^ hands of Us and all the Bishops and Servants of God, And as thou [you[4] *S.*] see*st* the Clergie to come neerer[5] to y^e^ Altar, so remember that in places convenient you give them greater honour: that the Mediatour of God and man may establish you[6] in this Kingly Throne, to be Mediatour betwixt y^e^ Clergy and the Layety, and that *thou* [you[7] *S.*] mai*st* reigne for ever with Iesus Christ y^e^[8] King of Kings and Lord of Lords, who with the Father and the Holy-Ghost liveth and reigneth for ever. *Amen.*[9]

[(14.) The PARDON, and the HOMAGE.]

[1] *Which done* [*The Keeper pro*|*claimes the Kings generall* [p. 54. *Pardon at y^e^ foure sides of the Stage. And then*](1) *Omnes proceres tunc præsentes* [2]*all the Peeres then present*(2) *doe their Homage to y^e^ King publickly upon y^e^ Stage.*

[3] *The Arch-Bishop first with y^e^ rest of the Bishops kneel downe and make their homage, saying,*

I, N.N.[4] shall be faithfull and true, and faith and truth[5] beare unto you our Soveraigne [6]Lord and your Heires Kings of

[1] thou hast bin heyre, A. [" been " *interlin.* K. [2] thie, A.
[3] thee, A. [4] thou, A. [5] vnto, A.
[6] thee, A. [7] thou, A. [8] *om.* the A. [9] *om.*, A.

[1]—(1) " Which. . . And then]" *omit*, A. The account given by Rushworth is this :—" Afterwards the Nobility were sworn to be Homagers to the King, and some other Ceremonies were performed ; which being done, the Lord Keeper by the King's command read a writing unto them, which declared the King's free Pardon to all his Subjects who would take the same under the Great Seal." *Hist. Coll.* i. p. 201. Symonds D'Ewes in his letter to Stuteville mentions that the proclamation of pardon " was followed by an exceeding acclamation." *Ellis* iii. no. 322. [James II. deferred his Pardon.]

[2]—(2) Laud, interlin. K. (" The King took a Scrowle of parchment out of his bosom and gave it to the Lord Keeper Williams [?] who read it to the Commons 4 several times, East, West, North, and South. The effect whereof was that his Majesty did offer a Pardon to all his subjects who would take it under his broad Seale." Fuller, *Ch. Hist.*, p. 123.)

[3] " *The Archb^p^ and y^e^ rest . . . saying.* I A. B. shalbe . . ." *Laud*, who adds the note, " The Arch-Bp. of Cant: did it for all: but euerye Bp. should haue done it seuerallye. Thiss was thought fitt to shorten y^e^ Ceremonye. And the Bps. wear to slowe to keepe vp their owne order and dignitye w^ch^ the Temporall L^ds^ would not depart from." (At the Coronation of Q. Elizabeth, Oglethorpe, the officiating Bishop, " put his hand to the Queenes hand and read certaine wordes to her Grace. And then the Lords went up to her Grace kneeling upon their knees and kissed her Grace. And after the Lords had done, the Bysshops came one after another kneeling and kissing her Grace." Nichols *Prog. Q. Eliz.* i. p. 62.)

[4] I, George Abbot, A. [" I William Abp. of C., will be . . ." *K. James II.*]
[5] troth, A. [6]—(6) *om.* " Lord . . . Church," A.

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England; and I shall doe and truly acknowledge[1] the Service of the Lands w^ch^ I claime to hold of you, as in right of the Church.(6) So help me God.[2]

Then he[3] *kisseth the Kings left cheeke* [*so y^t^ rest of the Bishops after him.*] (Heral.) *Laud, marg.*

[4]*After this the Peeres of the Realm kneeling downe do make their Homage* |*saying,* [p. 55.

[5]I. N.N. do become your Liegeman of life and limme, and of earthly worship; and faith and trueth I shall beare unto you, to live and die against all manner of folks. So help me God.

Which done [6]*they all together*(6) *stand round about y^e^ King, and stretching forth their hands do touch the Crown upon his head; as*

[1] knowledge, *Laud.*

[2] The order here in the Lambeth MS., A. somewhat differs. It runs thus:—

"Omnes Proceres tunc præsentes doe publicklye vpon the Stage theyr homage to the King, which done they all togeather stand round about the King and streching foorth theire hands doe touch the Crowne vpon (lf. 26a.) his head, as promising by way of Ceremonye euer to be readye to support it with all theire power.

"Then the King delyuereth the Scepter and the rod with the Doue, ijs qui stirpi Regali sunt propinquiores: who ease the King of them, and carry them before him.

"The Archbp. kneeling downe maketh his homage to the King, saying,

"I George Abbot shall be faithfull," &c. The MS. *L.* then proceeds to the "Annoynting and Crowneing of the Queene."

At the Coronation of K. Edward VI., the King being set, "all the Peers of the realm and Bishops, holding up their hands, shall make unto him homage as followeth: first the Lord Protector alone, then the Archbishop of Canterbury, and the Lord Chancellor, so two and two as they be placed:— *I.* N. *become your liege man . . . all manner of folks, as I am bound by my allegiance, and by the laws and statutes of this realm. So help us God and All-hallowes.* And then every one shall kiss the King's left cheek; which done, all they holding up their hands together, in token of their fidelity, shall with one voice on their knees say, *We offer to sustain you and your Crown with our lives and lands and goods against all the world.* And then with one voice to cry, *God save King Edward;* which the People shall cry accordingly."]

[3] Osculum est ex essentiâ Homagii. *Herald.* (Laud, marg. K.) [*The Kiss is not mentioned in* A. But see the ceremony on p. 51.]

[4] *This rubric is not in* A. In Laud's copy it begins *Then the. . .*

[5] A. does not contain this. "I. B. C. doe become," *Laud.* I become yowr liege man of lif and of leme, and erthely worship, feithe, and trowth shall bere to yow, ayeins al maner of men y^t^ may lieue and deye. So help me God and al his halwes." *Pour les services temporel. Homage.* Ex MS. Cotton. Vesp. C. xiv. *secl.* 14 *exeunt.* ap. Maskell *Mon. Rit.* II. p. l.

[6]—(6) Laud here comments, "Bps. and others, nam ante dicitur *Ab Episcopis et alijs regni proceribus* vt p. 35 (= p. 44). But K: Charls sayde heare to me the Bps. wear not to Doe thiss ceremonye, nor did y^e^ ArchBp. challenge it. Soe y^e^ Temporall L^ds^ onlye did it." ["The Peeres" *Order for K. Ja. I.*, u.s. Ninety-seven Temporal Lords kissed K. James II., and were of his "abundant grace" severally kissed by him. Meanwhile the Treasurer of the Household distributed 300 gold and 1,200 silver medals among the People.]

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promising by way of ceremony, ever[*y one* S.] *to*[1] *be ready to support it w*[*th*] *all their power.* [*And then kisse the King's cheeke.*][2]

Then y[*e*] *King delivereth*[3] *y*[*e*] *Scepter and y*[*e*] *Rod with y*[*e*] *Dove,*(3) *ijs qui Stirpi Regali sunt propinquiores or to whome he pleases* [*to assign* S.] *who ease the King of them, and carry them before him.* [The 2 Bishops assisting may ease y[e] King by supporting the Crown as they shall see cause[4] (Laud marg., K. marg.)]

The Solemnity of y[*e*] *King's Coro|nation and Enthronizing*[5] [p. 56. *being ended the ArchBishop leaveth* the King in *his Throne and goeth downe to the Altar.*

[Here occurs in A. "THE ANNOYNTING AND CROWNEING OF THE QUEENE," lf. 26–29.]

[(15.) At the COMMUNION,

[6]*In y*[*e*] *interim y*[*e*] *Quire singeth the Anthem.* [Anthem V. *ps.* 84. *S. marg.*] Behold O God our defender ("protecto[r]" *interlin.* S.) and looke upon y[e] face of thine Anointed (Because one Day, &c., *interlin. S.*) &c. [*A quo hymno incipit Missa in Regali Libro*

[1] euer to, A.

[2] [not in A. Laud inserts this in marg.] *Laud here bears witness that* Thiss they did seuerallye one bye one in Order.

[3]—(3) the Scepter and Rod to those y[t] be neerest the Bloud Royall ("*or to whom he pleaseth*" add) Laud "*pleases* (to assign;" *S.*) "The K: nowe gaue them to y[e] Lords w[ch] carryed them," *Laud* [*i.e.*, to those who had borne them in the procession before the Coronation.]

[4] ("see need," K. *marg.*)

(*This note is not in* A. But the Abp's form of Oath follows here in that MS.)

"Here his Majesty took an Oath of Homage from the Duke of Buckingham (as Lord High Constable for that day) and the Duke did swear all the Nobility besides to be Homagers to his Majestie at his Majesties knees. Then as many Earls and Barons as could conveniently stand about the Throne did lay their hands on the Crown on his Majesties head, protesting to spend their bloods to maintain it to him and his lawful Heirs. The Bishops severally kneeled down, but took no Oath as the Barons did, the King kissing every one of them." Fuller, *Ch. Hist.* p. 123. D'Ewes, who was present, wrote two days after the even that the King "*receaved . . . the Communion*, and after, crowned, in his purple robes, ascending the stage and Throne, took homage of all the Peeres; *they putting ther handes into his* and being kissed by him." Ellis *Orig. Letters* iii. no. 322.

[5] Enthronising, A. *Enthronizing ended*, Laud. ["Then shall the King be led to his travers to hear the high mass." Order for Edw. VI.]

[6] "In the Interim y[e] Quire singeth Behold ô God, &c. A quo . . . Libro." *Laud. margin.* ("*Quo dicto incipiatur missa* Protector noster aspice, Deus." *Pontif. Exon.* p. 148.)

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[Here should follow y^e^ Coronation of y^e^ Queen w^ch^ see afterward, p. 71. *S.*][1]

[2]*Then the Arch-Bishop beginneth the Communion, and useth this Prayer,*

[" *Quæsumus omnipotens deus.*" A.]

O Almighty God we beseech thee y^t^ this thy Servant Charles our King, who by thy mercy hath received the government of this Realm may also receive an encrease of all vertues, whereby he may be acceptable unto thee, and avoid y^e^ Gulfe of vice, and overcome all his enemies, and /finally come to thee in [p. 57. glory, who art y^e^ way, y^e^ truth, and y^e^ life, even [through *S.*] Christ our Lord. *Amen.*

Then is y^r^ Epistle[3] *read by a B^p^.*

The Epistle

i. S. Pet. II. 11, 12, 13, &c. (*i.e.* 11–17).

[Dearely Beloved, I beseech you as strangers and pilgrims to abstaine from fleshly lusts, which fight against y^e^ soule, and see y^t^ you have honest conversation among the Gentiles, that whereas they backbite you as evill doers they may see your good works, and praise God in the day of visitation] Submitt yourselves therefore every man for y^e^ Lords sake, whether it be unto y^e^ King, as unto y^e^ chief Head, either unto Rulers, as unto them y^t^ are sent of him for y^e^ punishment of evill doers, but for the laud of them /that doe well. For so is the will of [p. 58. God, y^t^ with well doing ye may stop the mouths of foolish and ignorant men. As free and not having y^e^ liberty for a cloak of maliciousnesse, but even as y^e^ servants of God. Honour all men. Love brotherly fellowship. Feare God. Honour the King.

[1] Laud's MS. has here six pages, numbered 38–43, under the heading *Then beginneth The Coronation of the Queene*, after which " *The Deane of Westm. revesteth himself.* THE COMMUNION (" *The King kneeling at his Falstoole*," struck out) *The Archb^p^ beginneth the Communion at y^r^ Altar saying this Prayer.* O almightie God we, &c. [See below, pp. 58–62.]

[2] This done, the Archbishop being at the Altar to celebrate, begineth the prayer, " *Quæsumus omnipotens deus.*" And after it, " *Deus cuius manu,*" [*pro Rege et Regina.*] A., ff. 29b. (*the text of these prayers is not there given.*)

[3] (A *adds* " out of the 1 *Peter* 2 " but (like Laud) does not transcribe it at length.) The Epistle in the *Pontifical* begins, and ends, two verses later.

Laud notes that the Epistle was read " By Theophilus Feeld Bp. of Landaff " *and the Gospel* " By Samuel Harsnet Bp. of Norwitch."

In the Ceremonies of the Coronation of Q. Elizabeth it is mentioned that when the mass was begun she had " the Septer in the right hand and the world [the orb] in the left hand, the Epystel red fyrst in Latyn and after that in Inglish. And after that the Bysshop brought her Grace the Gospell which also was read first in Latyn, and after in Englishe: and she kyssed the first words of the Gospell." Nichols' *Progr.* i. 62.

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Then is y^e^ Gosbell read[1] *by another Bishop.*

The Gospell.

S. Matt. xxii. 15, 16, *&c.* [15–22].

Then[2] y^e^ Pharisees went out and tooke counsell how they might entangle him in his words. And they sent out unto him their disciples with Herods, saying: Master, We know y^t^ thou art true, and teachest the way of God truly, neither carest thou for /any man, for thou regardest not y^e^ outward appear- [p. 59. ance of any man, tell us therefore how thinkest thou? Is it lawfull y^t^ tribute be given unto Cæsar, or not? But Iesus perceiving their wickednesse, said, Why tempt ye me ye hypocrites? Shew me the tribute money. And they tooke him a penny. And he said unto them, Whose is this Image and superscription? They said unto him Cæsars. Then said he unto them, Give therefore unto Cæsar the things which are Cæsars, and unto God the things which are Gods. When they heard these things they marvelled, & left him & went their way.

Then y^e^ Arch-Bishop and Quire beginneth[3] *and singeth y^e^ Nicene Creed* (corr. by *S.* to "*Then y^e^ Arch-Bishop beginneth and y^e^ Quire singeth*")

I believe in One God, &c.

[(16.) The OFFERING.]

The Creed[4] *ended, y^e^ Arch-B^p^ /readeth* [or the Quire sing- [p. 60. eth *S.*] *y^e^ Offertory*,[5] Let yo^r^ light so shine, *&c. And then y^e^ Organ playeth. And y^e^ Quire singeth:*

Let my praier come up into thy presence as the Incense, and the lifting up of my hands be as an evening sacrifice.

[1] Then the gospell out of the 22 of Mathew read *A.*

[2] (*Not given in full in A.* nor by Laud.)

[3] Begineth and the Quire *A.* "Then y^e^ Archbp beginneth *the Nicen Creed* I believe in one God. *The quire singeth it.*" Laud.

[4] Being done the Quire singeth the ("A" *struck out*) offertorye *A.* Laud has the shorter direction "*The Archbp readeth the offertory* (+ 'Let your Light, &c.') *and then y^e^ Organ playeth.*" "And immediately after her Majestie went to the offering, and byfore hir Grace was borne iii naked swordes and a sword in the scabbard, and her Grace kneelyng byfore the aulter and kissed the patyn, and offeryd certain money into the bassyn, and than and th[illegible]s rede to her Grace certaine wordes." *Prog. Q. Eliz.* ed. Nichols, [illegible]

[5] (*Th[illegible]he* Offertory *are not stated in* A.)

[illegible] singeth: Lett my prayer. . . Incense, &c. Hymnus hic [illegible]a Diei inte[illegible]pistolam et Evangelium." *Th.s is an a[illegible] in the mary[illegible]opy.*

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[1]*In y^t meane while the King descendeth from his Throne and goeth* [*supported, &c.* (Laud interlin.)] *to y^t Altar; offering first Bread and Wine for y^t Communion*[2] [*which are delivered into the Kings hands by the Bishop y^t reads the Gospell* ("Herald" *Laud*)].

Then the King kneeling the Arch-Bishop [3]*pronounceth over him this Prayer.*

Blesse, O Lord, we beseech thee these thy gifts, and sanctify them unto /this holy use, that by them we may be [p. 61. ["made" *S.*] partakers of the Body and Bloud of thine onely begotten Son Iesus Christ: And thy Servant King Charles may be fedd unto everlasting life of soule and body, and enabled to y^e discharge of this great place, and Office whereunto thou hast called him, Of thy great goodnesse. grant this O Lord for *the honour of* Iesus Christ his sake, our onely Mediatour and Advocate. *Amen.*

[The Second Oblation.][4]

[5]*The King after this, returning back to his Chaire, and a while reposed, cometh y^t second time to the Altar and there offereth,*

Unam Marcam auri.([5])

[1] Whilst the offertorye is singing, the King and the Qu: descend from theire Thrones, and come downe to the Altar.

The King maketh his oblation first of Bread and wyne. Secondlye of a marke of gold.

The Queene after him offereth likewise. After which the Archbp: pronounceth the Blessing ouer them, that ended, The King and the Queene are brought back to theire Chaires hard by the Altar the Archbp: proceedeth with the Communion. *A.*

So order for K. James I. and his consort. (*What follows here in the text is not contained in* A., *which resumes the order of service at the* Reception of the Sacrament.)

[2] *In Calice Lapideo & eius Patena, as in y^t old Pontif.* Laud marg. "in calice. .. Patenâ Lib. R." K. "on y^e patin and in y^e chalice" *add* Sa.

[3] "*Saith this Prayer.* Blesse Lord &c." (*Laud*).

This is the Secretum *Munera qs. Dñe oblata sanctifica*, of the Pontifical. Maskell, *Mon. Rit.* ii. p. 44.

[4] [The "Second Oblation" made by K. James II. (at whose Coronation there was no Communion) "was a *Mark* weight of Gold (viz. 8 Ounces Troy) delivered . . . to the King, and received by the Archbishop into the Basin, and by him reverently laid upon the Altar." Sandford's *Hist. of Coron.*, p. 95. It is recorded that Charles II. "after the Offertory . . . kneeld before his Faldstool, and layd his crown vpon the cushion at his right hand" resuming it when he stood up after Communion. (Maskell *Mon. Rit.* ii. p. lix.) Fuller says (*Ch. Hist.* p. 123) that in 1626 the King offered "first gold and *then silver* at the Altar, and afterwards Bread and Wine which were to be used at the Holy Communion." However he places this *before* the *Te Deum.* At the Coronation of James I. the blessing which follows was pronounced over his Queen together with himself.]

[5]—([5]) *Then y^t King offereth vnam Marcam Auri* Laud.

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[*The Treasurer of the household delivers it to y^e^ Great Chamberlaine* ("*of England*" K.) *and he to y^e^ King*, Laud marg.] *And* ("*he*" K.) *kneeling downe, y^e^ Arch-B^p^ saith—*

[*Omnipotens* (S.) *Deus det tibi.*]

/Almighty God, give thee [of S.] the dew of heaven [p. 62. and [of S.] the fatnesse of the earth, *and* abundance of corne and wine, Let all the nations [serve thee S.], and y^e^ Tribes adore thee [and let him be blessed, y^t^ blesseth thee; S.] And God shalbe thy helper; [Alm S.] God blesse *thee* ["you" S.] with y^e^ blessings of heaven above [in S.] the mountaines and the hills, and w^th^ the blessings of y^e^ earth beneath, with y^e^ blessing of corne [and wine S.] and fruit. And let y^e^ blessings of the old Fathers, Abraham, Isaac, and Iacob be established upon thee, through [I. S.] Christ our Lord. *Amen.*

[1] *The Archbishop shall also add this blessing.*

[*Benedic Dñe fortitudinem.*]

Blesse O Lord the vertuous carriage of this King, and accept the worke[s S.] of his hands. Replenish the[2] [his S.] Realme [with y^e^ encrease of thy Blessings, w^th^ y^e^ fruit of y^e^ S.] *w^th^ y^e^ blessing of* heavens *of* [&] y^e^ dew, of y^e^ water & of the *deepes* [depths S.] Let y^e^ influence of the Sunne and Moone /drop downe fatnesse on the high mountaines, and y^e^ clouds [p. 63. raine plenty upon the low valleys, y^t^ the earth may abound with store of all things. Let y^e^ blessings of him that appeared in the bush descend upon his head, and y^e^ fulnesse of thy blessings fall upon his children and posterity. Let his feete be dipped in oile, and his horne exalted as the horne of an Unicorne, by which he may scatter his enemies from the face of the earth. The Lord that sitteth in heaven be his defender for ever [and ever S.] through Iesus Christ o^r^ Lord. *Amen.*

The King kneeling still at y^e^ steps of the Altar [*or going to St. Edwards Chaire & there sitting*] *the Arch-Bishop proceedeth to y^e^ Consecration of y^e^ Sacrament.*[3]

[1] *Then the Archbp. pronounceth ouer him the Blessing*, Blesse ô Lord, &c. (Laud).

[2] 'the' *dotted underneath.*

[3] After the Archbp: hath communicated himselfe and those which assisted him, the King and the Queene come vnto the stepps of the Altar there to receiue the holy Communion. The Archbp. ministreth the bodye. The Abbot of Westminster the Cup. *A.* (following the order for K. James I. and his Consort. *Brit. Mus.* 6284. *Pl.* cxx. *A.*).

In Laud's copy this rubric stood originally thus, "*The King kneling still at the steps of the Altar, The Archbp proceedeth to the Consecration And hauing communicated himself &c.*" This is altered by Laud's own hand to the following form, "The K: goeth to S. Ed: chaire and thear sitts while y^e^ ArchB: proceeds to y^e^ consecration. Heral:" [Here Laud adds the memorandum: "Kinge Cha[r]ls kneeld on the steps all the while."]

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And when he and his Assistants |*haue communicated*[1] [p. 64. (*the King* [*either*] *still kneeling* [*or els returnd and kneeling*] *before the Altar*) *He administreth the Body, & y^e^ Deane of Westminster y^e^ Cup to y^e^ King.*[2]

Sacramentum sub utraque specie: Lib. Reg. (K. *margin.*)

[*Two Bishops then present are to hold before the King a towell of white silke* (Laud marg., K.).][3]

[4]*After y^e^ Communion is ended the King returneth to his Throne And in y^e^ meanwhile the Quire singeth y^e^ Antheme.* [O hearken thou, &c. (*Laud*).]

(Anthem) Intellige clamorem. *Psalm* v. 2 [or some other *S.*]

[(16.) The Last Prayers.]

After the Anthem the Arch-B^p^ readeth y^e^ last Prayers.

[5]*The Quire then singeth*

Glory be to God on high, &c.

And so y^e^ Communion endeth.

[A fleuron here in Laud's Order.]

[1] "*And* ('*having*' struck out) when he and his Assistants haue *communicated* the K. returneth and kneeleth before the Altar." *Laud's Order*, as altered in his hand.

The Assistant Bishops according to Fuller were Neile of Durham and Laud of St. Davids, besides the Epistoler and Gospeller (Field and Harsnet) all of whom were vested in rich copes.

"*The Archbp administreth* ['ministreth' *A.*] *the Body to y^e^ King. The Deane* ['Abbot' *A.*] *of Westminster administreth y^e^ Cup to y^e^ King.*" Laud's Order.

[2] Sacramentum sub utraq*ue* specie Libro Regali. (*A*, Laud marg.)

[3] Laud notes after the event "That Towell was brought :—but y^e^ faire Ordinarye Towell w^ch^ he vses att White Hall was brought to and held before hime bye (. . . *names not inserted*).

[4] That done the King and the Queene are brought back to theire Throne aboue the Stages. There they stay till the Communion be ended. *A.*

[5] Laud's copy did not contain this rubric, but he notes "Heare y^e^ Quire should haue sunge Glorye be to God on highe, but because they could not take ArchBps voice soe farre of It was read."

When Richard III. was crowned with his queen, Ann, "after the pax the king and queene descended and before the high altar they were both houseled with one host divided betweene them." *Holinshed* iii. p. 734. Q. Elizabeth, after the offering, "retorned into her closett hearing the consecration of the Masse, and hir Grace kissed the pax." Nichols, *Progr.* i. p 62.

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[The RECESS.]

[1]/ *When the Communion is ended,*[2] *the King accompanied* [p. 65. *& attended as before goeth into S. Edward's Chappell from his Throne in State.*

And at the Altar there the King taketh off his Crowne [& the Queen hers, *S.*] *& delivereth* [them *S.*] *it to the Arch-Bishop who layet it* [them *S.*] *upon the Altar there.*

[3]*Then y^e King withdraweth himself into y^e Traverse there prepared for him.* (The mean while y^e Q. [4]hath a Chair before y^e Altar to repose herself in, and a Faldstool, to do her Devotions at, untill the King returne. (4) [*Marginal addition* S.])

In the ["Kings" *Laud interlin.*] *Traverse the Great Chamberlaine of England disrobeth the King of S. Edwards robes, & forthwith delivereth them to the Deane of Westminster, who bringeth and layeth them upon the Altar. Then is the King newly arrayed with his Robes prepared for him to weare that day, & laid ready in the Traverse to that end by y^e Great Chamberlaine.*

[5]/ *The King being thus newly arrayed cometh from the* [p. 66. *Traverse to St. Edwards Altar.*

The Arch-Bishop revested still in y^e same manner as he was at the Communion setteth y^e Crowne[s *Laud, S.*] *Imperiall provided for y^e King* [& Queen *Laud, S.*] *to weare that day, upon his head* ["their heads" *Laud, S.*]

[1] After which they both [K. and Q.] goe into the chappell of K: Edward the Confessour, there they put off the Crownes wherewith they were crowned. *A.*

[2] *The King goeth from his Throne in state as before, and is led into St. Edwards Chappell.*

("*The Queene commeth forth her Traverse*" interlin.)

"*At the Altar there the* (+ Kinge taketh of his Crowne, and deliuers it to the) *Archbp* (+ whoe) *layeth* (+ it) *vpon the Altar.* Laud. ("Similiter Regina") Laud.

[3] Then they withdraw themselves into theyre Trauers. The King putteth off King Edwards robes wherwith he was inuested. Then he is arrayed with his owne robes royall by the great Chamberlaine of England. *A.* ["Then returned hee into an inner chappell and put on black velvett roabes lined with ermine, and so crowned went back to Westminster Hall in the same manner hee had come thether, where everie Lorde delivered backe againe his regalia." D'Ewes to Stuteville *u. s.*]

Laud notes that "Kinge Charles was come into Westminster Church before Ten of y^e Clocke: And came forth about a quarter past three."

[4]—(4) *Reposeth herself at a Faldstoole by y^e Altar* (+ *in her Traverse*) Laud.

[5] Then comming foorth, the Archbishop puts on the King's and Queene's heads the Imperyall Crownes which they are to weare. *A.*

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[1]*The King* [& Queene, *Laud, S.*] *so crowned taking into his hands* ["their hands each of them," *Laud, S.*] *the Scepter & y^e Rod* (*after the Traine is set in order before him*) *goe(th) from St. Edwards Altar and so up to y^e Stage*; [2]*ana so through the midst of y^e Quire* ([2]) *and the Body of the Church out at y^e West dore.* [*and so*] *return(eth) to the Palace the same way (t)he(y) came* [cum magnâ Gloriâ,[3] and in procession as before. C. 2. *S.*]([3])

[4]*The Scepter*[s] *& Rod*[s *S.*] *of St. Edward, which the King* [& Queen *S.*] *carried in his hands is* ["their hands are" *S.*] *after dinner ended* /(*when y^e King* [& Queen *S.*] [withdraw [p. 67. them selfs to their Chambers *S.*] *withdraweth himself to his Chamber*) *to be delivered to the Church of Westminster, to be kept, as heeretofore they have beene, with y^e rest of the Regalia.*[5]

Laud adds the following memorandum in his book; and Sancroft copies it on this page in K. [with some variations which we enclose in square brackets]. We adopt Laud's spelling for this passage :—

But [at y^e Coronation of King Ch. I.] because thear was no Dinner: These wear deliuerd to y^e Bp. of S. Davids (Deputye Dean of West-Minister for ["at"] y^t solemnitie) vpon y^e Stage in Westminster Hall. [C. 2].

And King Chas. att y^t tyme gaue into[6] y^e Hands of y^e Bp.([6]) y^e curtana, and the two other Swords, y^t wear carryed before him, w^th Scabberds of Cloth of Golde, to be kept w^th y^e other Regalia att Westminster, and [to be] putt into y^e Inventorye of them. [C. 2.]

[1] The King taketh King Edwards Scepter in his hand, and the Queene hers, The Traine set in order, they retorne the same way they came.

After that the King and Queene retorne to the Pallace. *A.*

[2]—([2]) *Then through the Quire*, Laud.

[3]—([3]) "*Cùm magnâ gloriâ.* (And in procession, vt ante.) *Laud.*

[4] King Charles [I.] in his Returne carryed y^e Scepter, w^ch is kept in the Tower, in his Hand, And y^e other Scepter, and Rod w^th y^e Dove wear carryed before him by y^e same Lords, to whom they wear deliuerd att [y^e] first. And thiss they all sayde was y^e Custome [C. 2] *Laud marg.*, [*S. marg.*]

[4]—[5] The Scepters are to be deliuered to the Abbot of Westminster to be kept there among the residue of the Regalia. *A.* [*Sic explicit* cod. Lambeth. 1076.]

[5] ["The Ceremonies of the Coronation being ended, the *Regalia* were offered at the Altar by Bishop *Laud*, in the King's Name, and then reposited." (Rushworth, *Hist. Coll.* i. p. 201.) "I was to offer the *regalia* at the Altar by my place" pleaded Laud at his trial. (Prynne's *Cant. Doome* p. 476.) The passage cited from his own *Diary* is—

"Feb. 2, 1625. Solennibus finitis in Aula magna Westmon. quum tradidit mihi in manus Regalia quae in Ecclesia B. Petri Westmon. servantur: de novo dedit gladium *Cortanam* dictum, et duos alios qui coram Rege eo die deferebantur, ut servarentur cum reliquis insignibus; in Ecclesiam redii et ad altare solenniter obtuli nomine Regis, et cum aliis reposui." *Cant. Doome* p. 70.]

[6]—([6]) y^e s^d Bp's hand: *S.*

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The Bp of S. Davids returnd to y^e^ Church: [and] offerd vp the three Swords solemnlye att y^e^ Altar, ad perpetuu*m* vsu*m* Regni, & honore*m* Regis, & Eccle*siæ*: In Nomine Patris & F[ilii] et Sp*iritus* Sancti. Ame*n*. [C. 2.] (Laud.)

(Laud writes with evident satisfaction in a free hand at the conclusion—)

I left y^e^ Inuentorye of y^e^ Regalia ("And the 3 swords added" *marg.*) perfected: nothinge lost nor broken.
Viuat Rex Carolus Diu: Religiosè: & Fœlicitèr.

Guil: Meneue*n*:

At y^e^ Coronation of K: Charles the Regalia & y^e^ Ensignes of Honour wear disposed of to the peers bye his Maiestye vpon the stage in Westminster Hall in the manner followinge.

Unfortunately Laud has not given the list itself under this heading but a blank space (pp. 53–56) is left for it.

The Hymn *Veni Creator* in the shorter English version is written on one leaf (p. 69) in the King's book as a supplement or appendix (the preceding page 68 being left still blank). See p. 57.

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/*The Hymne* [p. 69.

Veni Creator.

Come Holy Ghost our soules inspire
And lighten with celestiall fire,
Thou the Anointing Spirit art,
Who do'st thy Sevenfold gifts impart.
Thy blessed Unction from above
Is comfort, life, & fire of Love.
Enable with perpetuall Light
The dulnesse of our blinded sight.
Anoint & cheere our soiled face
With the abundance of thy Grace.
Keep farre our Foes, give peace at home
Where thou art guide, no ill can come.
Teach us to know, the Father Sonne
And Thee of Both to be but One
That through y^e^ Ages all along
This may be our endlesse Songe :

Praise to thy eternall merit.
Father, Son & Holy Spirit

Amen.

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[All which follows in the King's book (K.) is in Sancroft's hand.]

/Ex Registro Concilii. Febr. 13° A. Ed. VI. 1° Feb. 13. An [p. 70. Act of Council for altering the Coronation Office: With ye Form of it. See it in Burnets Hist. of ye Ref. pt 2d. Collection n. 4th p. 93.

[The rest of this page is blank.]

/[1]The Coronation of ye Queen. [p. 71.

(Wch is to come in p. 56 [= 48] before ye Communion.)

The Queen [having repos'd herself, during ye time of ye King's Coronation, in ye Chaire of State beside ye Altar](1) ariseth, & cometh to the Steps of ye Altar, & there kneeleth down: & the Arch-Bp saith this praier.[2]

O Alm. & Everlasting G. ye Fountain and Wellspring of all Goodness; who dost not reject ye Frailty of ye Woman, but rather vouchsafest *to* (&) allow, and[3] choose it; and by choosing ye weak things of ye world do'st confound those, yt are strong; who didst somt. cause thy people to triumph over a most cruel Enemy by ye Hand of Judith a Woman: Give Ear, we beseech thee, to our humble praiers, and multiply thy Blessings upon this thy servant M. whom in all humble Devotion we do consecrate our Queen. Defend her *by* (allwaies with) thy mighty right Hand, and wth (ye Buckler of) thy Favour protect her on every side; yt she may be able to overcome and triumph over all her Enemies, both bodily; and ghostly; and yt wth Sarah and Rebecca, Leah, and Rachel,[4] and other blessed and hoble women she may multiply, and rejoice in ye Fruit of her Womb, to ye Honour of *this* (ye whole) Kingdom, and ye good Government of God's Holy Church, thro X. our Lord; who vouchsafed to be born of a most pure Virgin, that he might visit, and redeem ye World; Who liveth, and reigneth wth thee, O Father in ye Unity of the Holy Spirit throughout all Ages world wth out End. Amen.

[4]Then followeth another Blessing of ye Q. to be said at ye Altar by ye Archbp before she be anointed.

1—(1) *The Anoynting and Crowneing of the Queene*: The Queene who hath all this while reposed herselfe in her Chayre before the Altar *A.* (i.e. *cod. ms. Lambeth.* No. 1076, fo. 26 "in her chaire beneath" James I.

2 The Archbp. saying this prayer "*Deus qui solus habet Immortalitatem* &c." *A.* (vide inferius) "which was of old said over ye Queen at her first entrance at ye West Door of the Church" *Sa.* (for K. James II.).

The rubric in Laud's copy (L. 12. p. 38) is shorter:—

Then beginneth The Coronation of the Queene. The Queene ariseth from her Chayre, and commeth to the Steps of yt Altar; and there kneeling downe, The Archbp saith these Prayers:

O Almightie and euerlasting *&c.* God which only hast *&c.* ("This was of old said when ye Q. first entered ye Ch.")

3 *altered to* "Sarah, Lia, Rebecca and Rachel." *K.*

4 Only the 2nd of these benedictory prayers is in *A.*

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Deus qui solus habet Immortalitatem &c. *A.*

/God, w^ch^ only hast Immortality, and dwellest in Light, w^ch^ [p. 72. cannot be approched; who's providence is never deceived; who[1] hast made all things, y^t^ are [and are] to come,[2] and callest y^e^ things, y^t^ are not, as the things, y^t^ are; who castest[3] down y^e^ proud from y^r^ seat, and dost exalt y^e^ humble, and Meek: We humbly [4]beseech *thee, for* thy([4]) unspeakable Mercy, y^t^ as for y^e^ Good of y^e^ people of y^e^ Jews, thou didst deliver Q. Esther[5] from captivity, and didst bring her to y^e^ Bed of Assuerus, and the Society of his Kingdom; so for y^e^ Good of thy X^n^ Flock thou wilt of thy Mercy by our Ministery advance this thy Servant M.[6] to y^e^ most high, and Roial Company of our King; y^t^ she, continuing allw. in the Chastity of Princely Wedlock, may obtein y^e^ Crown, y^t^ is next unto Virginity, and may in all things, and above all things study allwaies to please thee, y^e^ Living[7] God, and by thy holy Inspiration[8] perform those things, y^t^ are acceptable unto thee, through X. our Lord. Amen.

[9]*Then y^e^ Archbp. proceedeth to the Anointing.*([9])

[The ANOINTING of the Queen.]

[1]*The Queen ariseth from her praiers, and cometh to y^e^ place of her Anointing.*

She is to be anointed in two places[2] 1st *On y^e^ Crown of y Head* 2ly *On the*([2]) *Breast.*

The greatest Lady present first taketh of her Coronet [*or Circle upon her Head* (corr. "her Circle from her Head" *Laud*]. *The Queen kneeleth down And y^e^ Arch-Bp poureth y^e^ Holy Oil on y^e^ Crown of her Head in Manner of a Cross, using these words:*

In y^e^ Name of y^e^ Father, the[3] Son, and y^e^([3]) H. Gh. Let y^e^ Anointing of this Oil encrease thy Honour, and establish thee for ever, and ever. Amen.[4]

/[5]*Then y^e^ Lady openeth her Apparrell for y Anointing her on* [p. 73. *y^e^ Breast: W^ch^ y^e^ Arch-Bp. performeth* ("in modū crucis" *Laud marg.*) *using y^e^* [same] *words* [*before:*][6]

[1] which *A.* [2] to come *A. Dotted underneath and altered to* "made," *in* K. [3] callest *A.* [4]—([4]) beseech thie *A.* [5] Qu: Hester *A.* [6] seruant (Mary) *A.* [7] Almightie *A.* [8] to *A.* [9]—([9]) (*om. A.*)

[1] The Queene ariseth from her Chaire, and the cheife Ladye present taketh off her Coronet first, and after openeth her Breast. The Qu: kneeleth downe agayne. The Archbp. poureth the Annointing oyle on her head saying: *A.* (When Elizabeth was to be anointed sovereign, 'the Bysshop sang the [Preface] of the masse in a booke which was brought in byfore the Queene, and than and there was a carpet with kussyns of golde spread before the aulter . . . Item, The Queenes Majestie being new apparelled came before the aulter and leand upon the kussene and over her was spread a reed silken cloth. And than and there the Bysshop anoynted her Grace.' Nichols *Progr.* i. 61, 62.)

[2]—([2]) on y^e^ Crown of y^e^ Head & the *Laud.*

[3]—([3]) and of the . . . . and of the . . . . let this annointing of this oyle increase thine *A.* [4] *om. A.*

[5] Then he annoynteth her on the Brest saying as before, In the name, &c. (Maskell points out that this was a peculiarly national English ceremony, unknown to the Roman Pontifical, *Mon. Rit.* II. xxv).

[6] *using y^e^ words before*, Laud's Order.

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In y^e^ Name of y^e^ Father &c.

After this Anointing[1] y^e^ Archbp saith this Praier.[2]

[*Omnipotens sempiterne Deus, affluentem* &c.]

O Alm. and Everlasting G. We beseech thee of thy Goodness, pour out y^e^ Spirit of [3]thine abundant([3]) *Grace and* Blessing[4] upon this thy serv^t^ M.[5] y^t^ as by y^e^ Imposition of our Hands she is this Day crowned Queen; so she may by thy Sanctification continue allwaies thy chosen, and worthy Serv^t^ y^t^ she may never hereafter fall from thy Grace, thro X. our Lord. Amen.[6]

*Then y^e^* [chief] *Lady* [assistant][7] *closeth y^e^ Queen's Robe at her Breast; and after* [8]*putteth a Linnen Coif upon her Head.*([8])
[Ob sacræ Vnctionis Conseruationem *Laud marg.*]

[The Ring.]

Then[9] *y^e^ Archbp putteth y^e^ Queens Ring on y^e^ fourth Finger*[1] *of y^e^ right Hand; saying*

[*Accipe annulum fidei, signaculum sinceritatis* &c.]

Receive this Ring, y^e^ Seal of a sincere Faith; y *thou* (you[2]) mai*st* avoid all Infection of Heresie, and by y^e^ Power of G. compell barbarous Nations, and bring them to y^e^ knowledge of y^e^ Truth.

And after it, this[3] *praier.*

[*Deus, cuius est omnis potestas* &c.]

God, to whom belongeth all Power and Dignity; Grant, we beseech thee, to this thy Serv^t^ M.[4] by y^e^ sign of X^n^ Faith prosperous success in this her Honour, and y^t^ she may continue firm in y^e^ same, and endeavour allw. to please thee, thro X. our Lord. Amen.[5]

[1] *om.* "Anointing" *A.*
[2] saieth the prayer *A.* *Then He sayth the Prayer*, Laud.
[3]—([3]) thie aboundant.
[4] blessings *A.*
[5] Marye *A.*
[6] *om.* "Amen" *A.*
[7] attendant, *Order for K. James I. and Queen.*
[8]—([8]) putteth on a linnen Coife, *A.* "putteth on her head a lynen quoife" *K. Ja. I.*
[9] That done *A.* "receiveth from y^e^ Master of y^e^ jewel house" *Sa.*
[1] forefinger *A.* '4th finger of the leaft hand' *Order for K. James I. and his Consort*, Brit. Mus. 6284. Pl. cxx. A. ("*fourth finger of her Right Hand*" Laud).
[2] thou *A.*
[3] the *A. Laud.*
[4] Marye *A.*
[5] *om. A.*

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[4. The CROWN.]

[1]*Then y^e^ Archbp*(1) *taketh y^e^ Crown into his Hands; and*[2] *Laying it before him on y^e^ Altar, saith,*

[*Deus, tuorum corona fidelium* &c.]

/O God, y^e^ Crown of y^e^ Faithfull, who doest crown y^r^ Heads [p. 74. w^th^ precious Stones; Bless, and sanctify this Crown: y^t^ as y^e^ same is adorned w^th^ many precious Stones; So thy servant, that weareth y^e^ same, may of thy Grace be repleinshed with thy manifold Gifts of all precious vertues, through X. our Lord. Amen.

Then he[3] *setteth y^e^ Crown on y^e^ Queen's Head; saying,*

[*Accipe coronam gloriae* &c.]

[4]Receive y^e^ Crown of Glory, and y^e^ Honour of Joy; that you may shine in Brightness, and be crowned w^th^ everlasting Gladness. Amen.(4)

[5]This also is to be said(5);

[*Officio nostrae indignitatis* &c.]

[6]Seing you are by our Ministry solemnly consecrated for our Queen(6); Receive y^e^ Crown of Roial Excellency, w^ch^ is placed upon your Head by y^e^ Episcopall Hands of us, though unworthy: And as you are crowned (without) w^th^ Gold, and pearls; so labour to be beautified w^th^ [8] y^e^ Gold of Wisdom, and y^e^ pearls[9] of Vertue; y^t^ after this Life ended you may with y^e^ just Virgins decently meet y^e^ everlasting Bridegroom, our Lord and[1] Saviour J. X. and enter y^e^ Kingly Gate of y^e^ Heavenly Court by his Help; who with y^e^ Father, and y^e^ H. Gh.[2] liveth, and r. euer one G. world w^th^ out End. Amen.

[5. The SCEPTRE and IVORY ROD.]

Then y^e^ Archbp putteth y^e^ Scepter into her right Hand, and y^e^ Ivory-Rod w^th^ y^e^ Dove into her left Hand; [3]*and saith this prayer.*(3)

[*Omnium, Domine, Fons bonorum* &c.]

[1]—(1) The Archbp: *A.* *Then the Archbp* Laud.
[2] *om. A.*
[3] The prayer done he . . . *A.*
[4]—(4) *om. A.*
[5]—(5) *om. A.* (Laud omits this rubric, but gives the first words of the address.
[6]—(6) *om. A.*
[7] without with *A.*
[8] within with *A.*
[9] pearle *A.*
[1] *om. A.*
[2] holy Ghost, &c. *A.*
[3]—(3) "and then saieth y^e^ prayer.' *A.* "*and saith the Prayer*" (Laud).

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O Ld. y^e^ Fountain of all good things, and y^e^ Giver of all perfection; Grant unto thy Serv^t^ M.[1] that she may order aright y^e^ high Dignity w^ch^[2] she hath obteined, and w^th^ good works establish y^e^ Glory, w^ch^ thou hast given her, [3]through J. X. our Lord. Amen.([3])

/This *being ended*[4], *y^e^ Queen ariseth, and goeth from y^e^ Altar* [p. 75. (*supported by* 2 *Bishops*[5] *as before*) and so passeth[6] *up to y^e^ Stage.*[7] And as she passeth([7]) by *y^e^ King in his Throne*, she doth [8]inclinare Regi *Ma^tem^ ejus*([8]) (*ut decet*) *adorando*,[9] [1]and *then*([1]) *is* led *to her own*[2] *Throne* (on y^e^ left Hand, and somewhat lower, than[3] y^e^ Kings) *and w^th^out any farther ceremony taketh her place in it.*[4]

[5]Being so placed in her Throne, she continueth there a while: and then retireth herself, accompanied, as before, into her Traverse, set up in S. Edward's Chapell; while y^e^ King staieth behind to receive y^e^ Communion.

The Communion. vide retro p. 56 [= p. 47].

[In Laud's manuscript at St. John's Coll. Cambridge (L. 12, p. 43) the final rubric in the Order provided for the Queen's Coronation runs differently, and is apparently written over some words obliterated, as follows:]

"*Having a while reposed Her self; The* KING *stayeth behind in his Throne of State*

||||| And. |||||

The Queene descendeth |||| in like state (+ "*as before*" interlin.) *and is led into St. Edwards Chappell, there to repose her self in her Traverse, while y^e^ King receiveth the Communion.*"

[a fleuron.]

[1] Marye *A.*

[2] *om. A.* "and is led by two Bishops vp to the stages." *Order for* 1603.

[3]—([3]) Through Christ our Lord. *A.*

[4] Which done *A.* *Which being ended* Laud (Anthem ix. Psal. xlv. 1 10, 14–16, 11, 17; Psal. cxlvii, 12. Esai. xlix. 23) *Sa.* (for James II.).

[5] the Bps. *A.*, Laud. [6] *omm. A.*, Laud.

[7] Q. Ann had not in fact received the Eucharist with James I. in 1603.

[7]—([7]) passing *A.* "*bowing her self to y^e^ King in his Throne as she passeth eius maiestatem vt decet adorando.* Laud.

[8]—([8]) Inclinare Regi eius Maiestatis *A.*

[9] The punctuation and order of words given here in Nichols *Progr. James I.* i. p. 233, might suggest that *ejus* is feminine. "She shall bow herself to *her* king." But Nichols has not here accurately printed from his original in Brit. Mus. which says 'doth *Inclinare Regi ejus Ma'tem ut decet adorando.*'

[1]—([1]) Which having done she *A.* "*Then is she*" Laud.

[2] Laud *A. omit* "own." [3] then *A.* [4] *place there.* Laud.

[5] This done the Archbp: being at the Altar to celebrate begineth the prayer "*Quæsumus omnipotens Deus*" *A.* [*vide retro* ad p. 56 n^2^.] The Offering by the Queen and her Communion, contemplated when the draught Order (*A.*) was made, were necessarily omitted in the form actually used at the Coronation.

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APPENDIX I.

The editor is indebted to Mr. Walter Howard Frere for the knowledge of the manuscript which Mr. Parker has kindly transcribed for this appendix. It supplies an example of the precedent whereon the coronation order of the seventeenth century was based.

The original MS. in the Bodleian has marginal *rubricellæ* which are here collected at the beginning (for convenience) in the shape of a Table or Summary of Contents. A few words are introduced [in square brackets] by the editor so as to complete the sense where necessary, or in some cases to supply by conjecture words which have perished in the margin of the original.

The scribe's use of red ink in the text to give distinction to phrases quoted is here represented by the use of *italic type* in Sections 11, 15, 16, and 24: but the editor is responsible for having used italics for the sake of making the text more uniform in the similar instances which appear in §§ 12, 26, 28.

The numerals at the beginning of each paragraph or section are not in the original, but are now introduced to facilitate reference.

/FORMA REGUM ET REGINARUM CORONACIONIS ANGLIE. [Bodl. MS. Oxon 596. fo. 47–52. seculi xiv. exeuntis.

§1. Princeps [equitabit] de Turri.—2. Sedes.—3. Pulpitum.—4. Tronus.—5. Abbas reges informabit.—6. Camisia et Tunica.—7. Processio solempnis.—8. Crux.—9. Barones quinque portuum.—10. Abbas [adherebit lateri Regis].—11. Archiepiscopus voluntatem [plebis interrogabit].—12. Oblatio.—13. Rex prosternet se ante altare.—14. Rex prestabit iuramentum.—15. Rex iterum prosternet se.—16. Vncciones quinque.—17–19. Abbas Westmonasterij [connectet aperturas vestium,[1]] deponet pileum Regis, et induet Regem regalibus.—20. Rex induitur per Abbatem Westm. longa tunica.—21. Benediccio Ensis.—22. Imposicio [Corone] Capiti [.Annulus].—23. Oblacio [ensis].—24. Accep[cio chirothecarum] et Sceptri.—25. Prelati [et alij fa]cient [homagium].—26. [Ad Missam incensabitur Rex, et osculabitur textum].—27. Oblacio panis et vini.—28. Percepcio dominici per [Regem].—29. Deposicio corone capite Regis.—30. Rex est indutus regalibus et cet.—31. Rex coronatur alia corona.—32. [Recessio].—33. Liberacio sceptri.

§34. Coronacio Regine.

[1] Vel "ansulas aperturarum."

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§35. Juramentum Regis in d[ie coronacionis] sue, [articuli] iij.—36. Admonicio ad Regem ab [Episcopo]. –37. Responsio Regis.—38. *Serements par le Roy en fraunceys, iij.*—39. Juramentum [comit]um cum homagio in anglicis.—40. *Serement* [*de fealte*] *en fraunceys.*—41. Archiepiscopus [Cantuar. prius faciet homagium et c.—42. Rex iurabit super sacramentum.—43. Archiepiscopus] debet vngere Regem et Reginam.

Officiarij Principales in die Coronacionis Regis.—44. Elemosinarius.—45. Ep. Dunelmensis et Bathoniensis.—46. Portacio calicis S. Edwardi.—47. Portacio patene dicti calicis.—48. Portacio sceptri et virge auree.—49. Portacio gladiorum.—50. Portacio calcarium.—51. Portacio ensis redempti. – 52. Senescallus.—53. Portacio coronarum.—54. Marescallus.—55. Pincernarius.—56. Constabularius.—57. Camerarius.—58. Panet[arius.]—59. Salsarium.—60. Dom. Nich. Furneual.—61. Assistentes Regine.—62. Domina Regine ministrabit.

§§63–71. Officium Comitis Oxonie, magni Camerarij Anglie.

/FORMA REGUM ET REGINARUM CORONACIONIS ANGLIE.

[Bodl. MS. 596, folio 47.

1. IN Primis Princeps nouiter coronandus ante diem sue Coronacionis nobili et decentissimo cultu apparetur equitando a Turri Londonie vsque ad palacium Regium Westmonasterij per medium Ciuitatis Londonie capite denudato equitantibus cum eo Dominis temporalibus et Communitate Ciuitatis predicte cum proceribus et alijs.

2. ITem Prouideatur quod in die Coronacionis predicte in magna aula regia Westmonasterij sit sedes Regalis eminens pannis sericis et inauratis cum quissinis et tapetis decenter ornata.

3. ITem Prouideatur quod in Ecclesia Westmonasterij sit vnum Pulpitum cum gradibus ex vtraque parte eiusdem et bene ornetur cum pannis[1] ex omni parte et in area eius.

4. ITem quod in dicto Pulpito sit Tronus Regalis et sedes in quo Rex sedere debet decentissime ornatus cum pallijs sericis et quissinis inauratis.

5. ITem notandum quod Abbas Westmonasterij qui tempore fuerit per biduum vel triduum ante Coronacionem Regis vel Regine informabit eos de obseruancijs eorum faciendis in eorum Coronacione et ad mundandum eorum consciencias ante percepcionem sacre vnccionis Et si abbas fuerit mortuus infirmus aut in partibus remotis aut legitime impeditus tunc debet eligi vnus monachus de gremio ecclesie per Conuentum Westmonasterij qui vices abbatis supplebit in hoc casu.

[1] Sericis et inauratis *deleted.*

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6. ITem dicto die Coronacionis Princeps coronandus /in prefata sede Regali eleuabitur in dicta aula ipso tamen [fo. 47. b. prius balneato et post balneum preparentur sibi Camisia et Tunica Seric' fact' et aperte vsque ad pectus et inter scapulas et in compagibus brachiorum aperturis Tunice et Camisie[1] predictorum† sibi inuicem annexis casulis† argenteis et super dictam Tunicam induatur alijs vestimentis nobilibus et tantum modo caligis siue(1) sotularibus calcietur.

7. ITem ordinetur processio per Abbatem et Conuentum Westmonasterij solempnis in Capis[2] de Ecclesia Westmonasterij ad sedem regalem in aula predicta in qua princeps expectat[3] in qua processione erunt Archiepiscopi Episcopi et alij prelati et tunc descendet princeps et sequetur processionem in ecclesiam Westmonasterij et ibit super pannum stragulatum positum a dicta sede super terram vsque ad pulpitum in predicta ecclesia Westmonasterij ordinatum et cantabuntur[4] in dicta processione ea que in Recepcione Regum et Reginarum debent ex solito decantari.

8. ITem Crux Patena Sceptrum et virga regia que sunt de Regalibus deferentur in processione per Abbatem et Priorem et Seniores monachos [West]monasterij in palacium Regium de ecclesia Westmonasterij et ibi tr[adantur] diuersis magnatibus ad ea deferenda coram Principe de palacio ad ecclesiam Westmonasterij assignatis.

9. ITem Barones quinque portuum portabunt hastas argenteas per picturam cum Campanellis argenteis et deauratis et hastis[5] eris affixus pannis sericis protegens(5) desuper Regem et Reginam in processione supradicta ad ecclesiam Westmonasterij supradictam [6]et sic transibunt de sede regali in aula vsque ad pulpitum in ecclesia Westmonasterij.(6)

10. /ITem Abbas Westmonasterij vel Monachus [fo. 48. supplens vices eius semper debet esse paratus Regis et Regine lateri adherere pro eorum informacione continua.

11. ITem postquam Princeps paululum quieuerit in cathedra seu trono in dicto pulpito ordinato tunc archiepiscopus Cantuarie ad iiij^{or} partes dicti pulpiti alta voce inquiret a plebe voluntatem de dicti Principis coronacione ipso Principe interim stante in dicto trono seu Cathedra atque ad iiij^{or} partes dicti pulpiti dum archiepiscopus populum alloquitur se vertente et post dictam interrogacionem cantetur antiphona. *Firmetur manus tua.*

12. ITem finita antiphona predicta descendat rex de pulpito predicto vsque ad magnum altare ducentibus eum Episcopis psuer quod tenetur offerre pallium vnum et vnam libram auri

[1]—(1) prædictarum . . . connexis ansulis . . . sine : Prynne.
[2] capit. : Prynne. [3] expectatur : Pr. [4] ambulabunt et cantabunt : Pr.
[5]—(5) erit pannus sericus protegens : Pr. (Vide supra, p. 11). This is a description of the *umbraculum* or canopy (*pallium purpureum*).
[6]—(6) *omit.* Pr.

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eius complendo preceptum qui dixit, *Non appareas vacuus in conspectu domini dei tui.*

13. ITem post oblacionem factam prosternat se Rex super pauimentum ante altare prius per regios ministros pannis et quissinis decentibus sericis stratum donec archiepiscopus vel alius eum coronaturus super eum dixerit oracionem *Deus fidelium etc.* et tunc fiat Sermo ad populum.

14. ITem finito sermone accedit Rex ad altare ad faciendum iuramentum suum quod debet confirmare cum sacramento dominici corporis.

15. ITem tunc incipiatur ympnus *Veni creator spiritus* et solempniter decantetur quo inchoato prosternat se Rex vt prius coram altari predicto donec super ipsum letania et prefacio[1] ex toto decantentur quibus decantatis surgat Rex et resideat in cathedra sua paululum quiescens.

16. ITem postea surgat Rex de cathedra et vadat /ad altare et deponet vestes suas preter Tunicam et [fo. 48. b. Camisiam predictas vt recipiat vnccionem. choro canente antiphonam *Vnxerunt salamonem* cum oracione subsequenter[2] et tunc vngatur in quinque locis videlicet in manibus interius[3] in pectore inter scapulas in compagibus brachiorum et in capite in modum crucis cum oleo sancto et postea in capite[4] faciendo crucem cum crismate ansulis predictarum Tunice et Camisie prius apertis.

17. ITem post vnccionem predictam[5] et lineis panniculis detersis. postea debent comburi([5]) connectantur ansule aperturorum† predictorum[6] propter vnccionem ab abbate Westmonasterij vel eius vices gerente.[7]

18. ITem post vnccionem Capitis Regis idem capud cooperiat pileo lineo propter vnccionem sanctam et sic permanebit vsque ad octauum diem vnccionis ad quem diem abbas Westmonasterij vel eius vicem gerens veniet ad Regem et deponet dictum pileum et capud Regium lauabit et mundabit.

19. ITem post dictam vnccionem abbas Westmonasterij vel eius vicem gerens induet Regem regalibus indumentis videlicet Sindonis colobio ad modum dalmatice formato caligis et Sandarijs Et tunc sequantur benedicciones ornamentorum Regalium ab archiepiscopo.[8]

20. ITem hijs expletis prefatus Rex ab abbate Westmonasterij vel eius vicem gerente tunica longa intexta magnis ymaginibus aureis ante et retro induetur super predictum colobium cum caligis Sandarijs et calcaribus tibijs eius coaptatis.

[1] Lectio : Prynne. [2] subsequenti : Pr.
[3] nternis : Pr. [4] *Cod. ms.* "capiente."
[5]—([5]) Perhaps we ought to read "et *locis* lineis pannis detersis, *qui* [panni] postea . . . " (Prynne reads 'qui postea.') [6] aperturarum prædictæ : Pr.
[7] supplente : Pr. [8] ut patet in libro : *add.* Pr.

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21. ITem post hec benedicatur ensis regius et dictum ensem idem rex ab Episcopis accipiet et seipsum precinget cum dicto ense et armillas recipiat deinde pallio Regali induatur /quod [fol. 49. quidem pallium quadrum est et aquilis aureis contextum.

22. ITem postquam hijs omnibus induatur dictus Rex, tunc benedicatur corona et imponatur capiti Regis per archiepiscopum et postea benedicatur anulus et Regi detur in manibus ab Episcopo.

23. ITem post hec offerat Rex Ensem predictum super altare deo quem Comes dignior tunc presens redimat pro Centum solidis et deferat nudum ante Regem cuius ensis precium dicto altari pertinet.

24. ITem post hoc accipiat Rex cirotecas et postea sceptrum cum cruce in dextera manu et virgam in sinistra deinde benediccione data super eum osculabitur Episcopos a quibus etiam et alijs proceribus ducetur honorifice ad regale solium choro cantante *Te deum laudamus.*

25. ITem statim postea faciant prelati et magnates fidelitatem suam et homagium ligeum domino Regi et tunc incipiatur missa

26. ITem dum canitur *Gloria in excelsis deo* Rex incensabitur a diacono et ad *Credo* osculabitur librum textus.

27. ITem dum canitur offertorium procedat Rex ad altare et faciat oblacionem panis et vini et postea offerat marcam auri quo facto Rex capud suum inclinet paululum dum archiepiscopus sibi benedicat cum duabus oracionibus ; et benediccione finita Rex reducatur ad tronum suum siue solium suum.

28. ITem osculo pacis post *Agnus dei* ab eo recepto descendat Rex de solio et accedat humiliter ad altare percipiatque corpus domini et sanguinem, quo recepto abbas Westmonasterij ministrabit ei vinum de calice lapideo de Regalibus[1] et tunc immediate redibit Rex ad solium suum.

29. /ITem expleta missa descendat Rex de solio suo [fo. 49. b. et procedat ad magnum altare et ibi ab archiepiscopo Episcopis et magnatibus ipsum precedentibus vsque ad feretrum Sancti Edwardi est incessurus vbi deponet Archiepiscopus coronam

[1] Laud understood the primitive custom of Communion in Both Kinds to be intended by the rubric *in Libro Regali.* (See above, pp. 11, 50–52 ; and cf. *Missale Westm.* cols. 720, 721.) This had been generally discontinued since the twelfth, or eleventh, century. (Maskell *Liturgy* ed. 3, pp. 184–5.) A special exception was made in favour of the King of France at his Coronation. (Simmons, *Lay-Folks Mass Book*, p. 381 ; cf. 225, 303.) In the case of K. Henry VII. wine, offered by him in a cruet, but not consecrated, was "used" *ad purificandum* by the new King in the regal chalice of K. Edward after his communion. (*Device for K. Hen. VII.* Rutland Papers p. 21.) Of K. Richard II. in 1377 T. Walsingham says: "post oblationem pecunie obtulit archiepiscopo panem et vinum ad modum monachorum, unde postea tam metropolitanus quam ipse rex communicati fuerunt." (Cited, *Mon. Rit.* II. xxxvii.)

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Sancti Edwardi de capite regis ponetque omnia super altare Sancti Edwardi.

30. ITem tunc magnus Camerarius scilicet Comes Oxonie exuet Regem regalibus antedictis in loco clauso prope feretrum sancti Edwardi que regalia singillatim sicut auferentur tradentur abbati Westmonasterij super dictum altare reponenda.

31. ITem hijs expletis et Rex alijs vestibus reindutus honorifice procedet ad altare Feretri Sancti Edwardi predicti; archiepiscopus predictus imponet aliam coronam capiti Regis reuerenter quam portabit ad palacium suum.

32. ITem Rex reuertitur ad palacium postquam dictus Rex sic coronatus et sceptrum de Regalibus in manibus portans a dicto feretro ad magnum altare et sic vsque ad pulpitum deinde per medium chori descendat et vadat eadem via qua venerat in ecclesiam, prenominatis Comitibus predictos gladios coram Rege deferentibus, [1]ac dictis Baronibus de quinque portibus pannum cum hastis super capud Regis portantibus,(1) cum magna gloria sunt reuersuri vsque ad palacium Regis ad prandium.

33. ITem finito prandio et Rege Cameram[2] ingresso dictum sceptrum liberabitur abbati Westmonasterij vel eius vicem gerenti per manus dicti domini Regis in ecclesia predicta Westmonasterij ad custodiendum cum alijs regalibus reponendum.

34. ET nota quod in Coronacione Regine fiet processio, et si ipsa coronata sit cum Rege tunc debet vngi in vertice ca/pitis et in pectore. Et si ipsa sola fuerit coronata tunc debet [fo. 50. vngi in vertice capitis tantum in modum crucis cum crismate.

35. Archiepiscopus Cantuarie Regem interroget dicens ei, Si leges et consuetudines ab antiquis iustis et deo deuotis Regibus plebi anglorum concessas cum sacramenti firmacione eidem plebi concedere et seruare voluerit et presertim leges consuetudines et libertates a glorioso Rege Edwardo Clero populoque concessas.

Dicto autem Rege[3] se promittente omnia premissa facturum.

Tunc exponet Archiepiscopus sibi articulos de quibus iurabit sic dicens.[4]

Seruabis ecclesie dei. [5]populo et clero.(5) pacem ex integro et concordiam in deo. secundum vires tuas ¶ Respondebit ¶ Seruabo.

Facies fieri in omnibus Iudicijs tuis equam et rectam iusticiam et discrecionem cum misericordia et veritate ¶ Respondebit ¶ Faciam.

Concedis iustas leges et consuetudines esse tenendas et promittis eas per te esse protegendas, et ad honorem dei roborandas quas vulgus elegerit secundum vires tuas ¶ Respondebit. Concedo et promitto.

1—1 *omit* Prynne. [2] thalamum: Pr. [3] Dicto Principe: Pr.
[4] Cf. p. 21 *supra*. [5—(5)] Cleroque et populo: Pr.

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(*Admonicio ad Regem ab Episcopo.*)

36. Domine Rex a vobis pardonari petimus vt vnicuique de nobis et ecclesijs nobis commissis canonicum priuilegium ac debitam legem atque iusticiam conseruetis et defensionem exhibeatis sicut Rex in suo regno debet vnicuique Episcopo abbatibus et ecclesijs sibi commissis ¶ Respondebit Rex /sic dicens.[1] [fo. 50. b.

37. Animo libenti et deuoto promitto vobis et† p*er*donoque vnicuique de vobis et ecclesijs vobis commissis. canonicum priuilegium et debitam legem atque iusticiam seruabo et defensionem quantum potero adiuuante deo exhibebo sicut Rex in suo regno vnicuique Episcopo abbatibus et ecclesijs sibi commissis per rectum exhibere debet.

(*Serements par le Roy.*)

38. Sire[2] voilletz vous graunter et garder et par votre Serement confermer au poeple Dengleterre les loies et custumes a eux grauntez par les aunciens Roys Dengleterre droiturelx et deuoutes a dieu/ et nomement les loies et les custumes et Fraunchises grauntez a Clergie et a poeple par le glorious Roy Seint Edward [3]solonc votre poair.([3]) ¶ Le Roy Responderay ¶ Je les garderay.

¶ Sire garderez vous a dieu et a seinte esglise et a clergie et a poeple pees et acorde en dieu entierment solonc[4] votre poair ¶ Le Roy Responderay. Je les garderay.

¶ Sire freez vous faire en toutz voz iuggementz owele et droite iustice et discrecion en misericode et verite.

Le Roy Respondera. Je le fray.

¶ Sire grauntez vous a tenir et acomplire et promettz vous a defendres les loies et custumes droiturelx. les quelx le Comminalte de votre roialme auera eslu et les enforcerez al honour de dieu solonc votre poair.

Le Roy Respondera. Jeo les graunt et les promette.

(*Juramentum comitum cum homagio, in anglicis.*)

39. I Bycome 3our man liege of lyfe and lymme and trouthe and erthelich honour to 3ow schal bere azens alle men þat mow[5] lyfe and dye so helpe me godde and holydome.[6]

[1] Cf. p. 23. [2] Cf. p. 21. [3]—([3]) *omit* Prynne.
[4] selon : Pr. [5] now : Pr. [6] Cf. p. 46.

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(*Serement en fraunceys.*)

40. /Jeo deuien votre homme liege de vie et de [fo. 51. membre et de fealte Et terrene honour a vous portera encontre toutz manere de gentz que pount viure et morir Si dieu me eide et toutz seyntes.

41. Et memorandum quod archiepiscopus Cantuarie prius faciet [1]homagium Regi et(1) fidelitatem in coronacione sua. et postea alij prelati et proceres regni quilibet in suo gradu.

42. Et memorandum quod Rex in prestacione iuramenti sui in coronacione sua [iurabit] super sacramento altaris super altare positum coram omni populo.

43. ITem memorandum quod Archiepiscopus Cantuarie vnget Regem et Reginam et capitibus eorum coronas imponet et deponet (Ad quem pertinet de iure ecclesie sue coronacio et vnccio Regum et Reginarum Anglie) vel Episcopus suffraganeus ecclesie Cantuarie cui dictus Archiepiscopus ipso absente huiusmodi coronacionis officium committet per literas suas patentes, vel ipse Episcopus cui Capitulum Cantuarie sede vacante officium commiserit antedictum exequendum. Et idem archiepiscopus in die Coronacionis Regis in pulpito stans interrogabit publice a populo si istum venerabilem principem N. iustum heredem regni acclamare eligere in Regem et ei se subicere voluerit, et eius iussionibus obtemperare voluerit Tunc a circumstantibus clero et populo eleuatis brachijs et manibus extensis Respondeatur,

Volumus et concedimus: Fiat. Fiat. Amen.

OFFICIARIJ PRINCIPALES IN DIE CORONACIONIS REGIS.

44. In Primis Officium magni Elemosinarij pertinet domino Nicholao de bello campo Bedeford qui pannum sub pedibus Regis stratum in processione predicta de aula ad ecclesiam extendi faciet [2]et totam partem extra(2) ostium ecclesie Westmonasterij inter pauperes distribui faciet.[3]

45. ITem Episcopus Dunelmensis et Bathoniensis Episcopus Regem supportabunt in coronacione sua pontificalibus induti.[4]

46. ITem Cancellarius Anglie. si Episcopus fuerit pontificalibus indutus coram Rege in processione calicem[5] sancti Edwardi regalem portabit.[6]

47. ITem Thesaurarius Anglie si Episcopus fuerit dalmatica

[1]—(1) *omit* Prynne. [2]—(2) et tum per extra: Pr.

[3] The Hereditary Grand Almoner, Vide supra, p. 11. The name '*Nicholaus*' in this section, as in Nos. 58–60 below, is apparently used in the same way as '*N.* or *M.*' is often used as equivalent to the phrase, '*whatever the name in question may be.*'

[4]—[6] Cf. p. 11. [5] Ecclesiæ: Pr. [6] regale portabit: Pr.

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indutus et pontificalibus patenam dicti calicis ante Regem portabit et ante Cancellarium ibit.[1]

48. ITem duo Duces siue Comites excellenciores regni qui attinent Regi propinquiores in sanguine sceptrum Regium cum cruce et virgam auream cum columba ante Regem in processione portabunt.[2]

49. ITem Comes Cestrie portabit in processione coram Rege gladium vocatum Curtana ex cuius parte dextera Comes Huntyngdon alium gladium portabit et tercium ex sinistra parte portabit Comes Warrewici.[3]

50. ITem vnus de nobilioribus dominis et magnatibus regni portabit magna calcaria deaurata in processione.[4]

51. ITem Comes in Regno superior ensem circa Regem accinctum in Coronacione oblatum super altare redimet et Redemptum ante Regem in palacium reuertentem portabit.[5]

52. ITem Comes Leycestrie seruiet Regi die corona/cionis sue de officio Senescallie.[6] [fo. 52.

53. ITem Dux Eborum et heredes sui portabunt coronas Regis et Regine in eorum coronacione.

54. ITem Comes Norffolcie seruiet de officio marescallie.

55. Comes Arundellie seruiet de Pincernaria.[7]

56. Comes Hereford seruiet de Conestabularia.[8]

57. Comes Oxonie seruiet officio Camerarij.[9]

58. ITem Dominus Nicholaus Hastyng seruiet Regi de mappis.[1]

59. ITem dominus Nicholaus de bello campo de Dunele*us* seruiet de salsario et cultellario.[2]

[1] Cf. p. 11. [2] Vide p. 12, et cf. p. 10 n. 2 (bis); p. 47.
[3] Cf. p. 12. [4] Cf. pp. 12, 36. [5] Cf. pp. 37, 42.

[6] The office of High Steward which had belonged to Earls of Leicester *de feodo hereditario*, merged in the Crown when one of them became King himself under the title of Henry IV. Prynne *Signal Loyalty* II. pp. 232–3, 248–9, gives these sections in a different order, thus: 44–53, 58, 59 ("... Dunely ... de salsario et cultellis"), 55, 56, 57, 54 ("marescallis" *ibid.* p. 233), 60–62. Several of these sections (59, 56, 57, 54) have an additional clause at the end: "cujus est ipsum officium."

[7] Duke of Norfolk, Earl of Arundel, Chief Butler, as lord of the manor of Kenninghall, Norfolk. (See Taylor's *Glory of Regality*, p. 123.) "de Pinternapio": Pr.

[8] The office of Lord High Constable belonged to Bohun Earl of Hereford. Since the attainder, in 1521, it has been granted *pro tempore*.

[9] The office of Lord Great Chamberlain was granted by Hen. I. to the family of De Vere now attached to the Barony of Willoughby d'Eresby.

[1] The office of napier at the Coronation Dinner was held in the reign of K. Henry I. by W. de Hastyng as lord of Ashill or Ashley manor, Norfolk. It passed to Lord Grey of Ruthyn in 1399. Prynne's copy adds (*Signal Loyalty* p. 248) "*et post prandium mappas habebit.*"

[2] The Earl of Warwick as lord of the manor of Kibworth-Beauchamp, was Grand Panneter, with charge of bearing the salt and table-knives (e.g. at the coronation of Q. Eleanor in 1236). 'Salarium et cultellos apponet

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60. ITem Dominus Nicholaus Furneual sustentabit brachia Regis et Regine in ipsorum coronacione.[1]

61. ITem duo Episcopi ad hoc per Regem assignati sustentabunt Reginam in coronacione sua.[2]

62. ITem vna de nobilioribus dominabus anglie semper assistet Regine in sua Coronacione et ei sedule ministrabit etc.[3]

OFFICIUM COMITIS OXONIE MAGNI CAMERARIJ ANGLIE.

63. Fait arembrer que le Count Doxenford qest le graunt Chamberleyn du Roy le iour del coronement de Roy a matyn vestira le Roy de sa chamise et de la cote apparailez pur la vnccion du Roy en son corps en diuers lieux dycelle et puis dautres drapz.

64. ITem le dit Chamberleyn mettra as Jaumbes du Roy vne paire de Chauces ataches paramont de lacez saunz soleres.

65. ITem il portera ouesque luy le coyfe et les gauntes de toile pur la vnccion de Roy al test et as meynes.

66. ITem il fra porter lespeie[4] on la corrore que serra offrie par le Roy desuis lautere de seint Piere /en lesglise de [fo. 52. b. Westminster.

67. ITem il portera les oblacions du Roy cestassauoir vne livre dor et vne marc dor.

68. ITem il fra porter ouesque luy vne robe real tout pleyne et vne corone pur le Roy apres la messe finie et auxi si chausure real apparaile pur mesme le temps.

69. ITem il oustra les draps du Roy tancque a sa cote et chamise quant le Roy serra vestye du regalies par labbe de Westminster.

70. ITem apres la messe il oustera ouesque labbe de Westminster les regalies du Roy que serront bailletz au dit abbe de Westm.

71. ITem il serra prest toutdis et pres du Roy tancque la seruice de Coronement serra tout acomplie et finye.

.N. de bello campo de dumelye cuius est officium panetrie.' (*Missale Westm.* ed. J. W. Legg, p. 725.) In 1400 Thomas Beauchamp, Earl of Warwick, bequeathed a vestment to his college of Elmley ; and to his son Richard the arms of Guy of Warwick, the ragged staves, the cup of the swan, and *the knives and saltcellars for the coronation of a king*, as heirlooms. (Nicolas, *Testam. Vetusta* p. 154.) Elmley Castle is near Evesham in Worcestershire.

[1] Lord Furnival held the manor of Farnham Royal, Bucks. This manor was exchanged by K. Hen. VIII., 26th Nov. a°. 33, for the site of the dissolved priory and the manor of Worksop, Notts, by Fra. Earl of Shrewsbury, by whose family it passed to Thomas Howard, Earl of Arundel, &c Cf. p. 41.

[2] Cf. pp. 13, 62.

[3] Cf. pp. 59, 60. At p. 233 of his *Signal Loyalty* Prynne cites the 'certificavit' of Stephanus de Pencest. Constabularius Dover et custos Quinque Portuum Anno 21 Ri. fil. Regis H. (Rather, perhaps, Ri. II.)

[4] lespie *deleted* in ms.

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APPENDIX II.

A TABLE OF COMPARISON BETWEEN A FIFTEENTH AND A SEVENTEENTH CENTURY CORONATION.

For the purposes of a comparison such as the present many tempting collocations offer themselves.

It would have been possible to take the Order of Coronation used for Henry VIII. and trace its variations through later Tudor and Stuart times, or it would have been possible to take our starting-point still further back, as for example even before the time of William I.[1] I have, however, selected the Cambridge MS. Pontifical of the fifteenth century (edited by Maskell) as giving a fair sample of the use of the Church of England as that use existed before any attempt was made to recast the services under the influences which we attribute in a special manner to the forces at work in the sixteenth century.

In the left hand column I indicate the order of the Coronation Service in that medieval manuscript.

In the right hand column I show the correspondence of the service used at the Coronation of the King of England in 1626. That service was translated into the vernacular, but the Latin catch-words (which are retained in the Lambeth MS. of K. Charles's Coronation, as they are in the case of Psalms and Canticles in the English Book of Common Prayer) are for the present purpose more helpful to the eye.[2]

That the Reader may see how far the tradition was preserved in the interval from K. Hen. VIII. to K. Charles I., I have prefixed certain signs (*, †, §) to note the mention of each prayer, formula, or ceremony as occurring respectivcly—

* in the Order for the Coronation of K. Edward VI. (1546-7), Burnet *Hist. Ref.* Records Bk. I., No. 4.

† in the Ceremonies of the Coronacion of Q. Elizabeth (1558-9), ap. Nichols *Progresses of Q. Elizabeth,* vol. i. pp. 61, 62, from Ashmole MS. 863, p. 211, and Ant. Anthony.

[1] In his *Glory of Regality*, (1820) pp. 374-5, A. Taylor has given a somewhat similar comparison (which I had not seen until I had sent this Appendix to the Printer). He has however made a selection of Coronations quite distinct from those here exhibited. He takes the forms from *Liber Regalis* Ric. II., and the *Little Devise*, Hen. VII., with those of Charles II. (Ashmole) and James II. (Sandford).

[2] A specimen of Coronation Services, with the latin and the english catch-words in parallel pages may be seen in Taylor's *Glory of Regality* as indicated in the preceding note.

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§ in the Coronation of K. James and Q. Anne his wife (1603), printed in Appendix V in this volume, from Brit. Mus. 6284 Pl. cxx. A.

The above (signs) are enclosed in a parenthesis when the form in question is not expressly cited but only indirectly indicated.

No particular account of the Coronation Service for Q. Mary is known to us.

ORDO NOVVM REGEM IN REGNO CONSTITVENDI:	ORDO CORONATIONIS REGIS ANGLIAE CAROLI I^mi.
Ex Pontificali vsus anglicani, seculi XV^ti.	*ex ordine praescripto in saeculo* XVIJ^mo.
Biblioth. Acad. Cantab. Cod. MS. Mm. iii. 21 ff. 195^b (W. Maskell, *Monum. Ritual.* ii. pp. 3–48).	Rubrica de Die Coronationis.
	Formula praescripta de compositione Vnguenti.
	De apparatu Eccl. Westmonast.
	In Vesperiis Novi Regis.
	Quod praesto sint Regalia cum Vnguento &c.
	Regula de Ordine Processionis.
	[INTROITVS IN ECCLESIAM. I.
	(§) Ant. j. *Laetatus sum.* Ps. cxxii. 1. *Protector noster.* Ps. lxxxiiij, 10, 11.
	Ps. *Quam dilecta* lxxx[i]iij. *Gloria.*
II. RECOGNITIO.]	[RECOGNITIO. II.
Allocutio metropolitani.	*†§ *Sirs*: *Here I present* &c. Alia. *Will you take* &c.
[*Fiat. fiat. Viuat rex* N.]	*§ Acclamationis R^y. *God save King* N.
Ant. *Firmetur manus. All'a.*	Ant. ij. *Firmetur manus. All'a.*
Ps. *Misericordias Dñi.* [lxxxviij.] *Gloria.*	Ps. *Misericordias.* lxxxix. *Gloria.*
III. OBLATIO PRIMA.	[OBLATIO PRIMA. III.
Oblatio pallii et vnius libre auri. (Prostratio Regis prima.)	*†§ Oblatio pallij et regulae aureae, scilicet vnius librae auri.
Oremus. Or. *Deus humilium.*	*(§) Or. *Deus humilium.*
IV. SERMO AD PLEBEM.]	†§ [SERMO AD PLEBEM. IV.
Acclamatio. [*Fiat, fiat. Viuat rex* N.]	(vide supra)
Breuis Sermo.	["After the Sermon done the Bysshop bade the beads. Her Grace . . . said the Lords Prayer." *Coron. of Q. Eliz.* (Nichols).]
Sessio Regis.	
V. JVRAMENTVM REGIS.]	[†JVRAMENTVM REGIS. V.
Interrogationes "si leges et consuet."	†§ Interrogationes: **Si leges et consuetudines.*
Servabis Ecclesie?	* *Seruabis Ecclesiae* &c.
Facies fieri . . . iustitiam?	* *Facies fieri*, &c.
Concedis iustas leges?	* *Concedis iustas leges* &c.
Admonitio Episcoporum ad Regem. *Dñe Rex a uobis perdonari.*	Admonitio et Petitio per Episcopos *Dñe Rex, a vobis perdonari.*

* Coron. K. Edward VI., 1547. † Q. Elizabeth, 1559. § K. James I., 1603.

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℟. *Animo libenti.*
Sacramentum siue Iuramentum super altare prestitum.
(Prostratio Regis 2ª.)

VI. VENI CREATOR & LETANIA.]
Hymnus *Veni Creator.*

Or. *Te inuocamus Dñe.*

Letania (*Vt presentem* &c. *Te rogamus* &c.) cum
vij Psalmis penitentialibus.
Dñs. vobiscum.
Or. *Omps. s. Deus, Creator.*

Alia. *Benedic Dñe hunc.*
Deus ineffabilis, auctor.
Oremus. Deus qui populis.

VII. VNCTIO.]
Per omnia. Dñs vobiscum.
Sursum corda. Gracias ag.
Vere Dignum &c. *Eterne Dꝫ., electorum fortitudo.*
Vngantur manus iste.
Ant. *Vnxerunt Salamonem Sadoc* (*Alla*).
Ps. *Domine in virtute,* [xx].
Or. *Respice omps Dꝫ serenis.*
Vngatur caput *istud,* pectus, scapule, *et* compages brachiorum.
Crux fiat de oleo super caput, et postea de chrismate.

Oremus. Or. *Deus Dei Filius.*
Or. *Deus, qui es iustorum.*

VIII. DALMATICA, CALCARIA ETC.]
Induatur syndonis collobio capite amictu operto.

Sandalia coaptentur, et calcaria.
Induatur regalibus.
Bened. cuiuscumque regalis ornamenti. *Deus, Rex regum.*
Bened. ensis. *Exaudi quesumus.*

Accipe gladium per manus &c.

R. *Animo libenti.*
*§ Juram. *The things which I have* [. . .] *promised.*

[VENI CREATOR ET LETANIA. VI.
*§ Hymnus *Veni Creator* super Regem.
(§)* Or. *Te inuocamus* super Regem.
(§) Letania. (*Vt praesentem* &c. *Te rogamus.*)

Or. *Omps.* et *sempiterne Deus Creator.*
Or. *Benedic, Dñe, hunc.*
(Or. *Deus ineffabilis Auctor.*)
Or. *Deus qui populis.*

[VNCTIO. VII.
per omnia.
†§ *Sursum corda.*
Vere Dignum, &c. *Æterne Dꝫ., electorum fortitudo.*
*§ *Vngantur manus istae.*
(*)§ Ant. iij. *Sadoc sacerdos.*

* Or. *Respice omps Dꝫ serenis.*
*†§ *Vngatur* pectus *istud.*
Scapulae, compages brachiorum *et* caput. (In manner of a Crosse.)
[At the Coronation of Edward VI. the Ant. *Vngebant regem* (sic) and Ps. *Domine, in virtute* were sung continually by the choir during the Anointing. His breast &c. and head were signed with the cross in anointing, and another ✠ was made on his head with holy chrism.]
Or. *Deus Dei Filius.*
Or. *Deus, qui es iustorum.*

[DALMATICA, CALCARIA ETC. VIII.
*§ Pileolus linteus. (Pecten S. Edwardi.)
*†§ Induatur sindonis colobio.
*§§
*†§§
Bened. ornamentorum.
Or. *Deus, Rex regum.*
Or. *Exaudi quaesumus.*
§ Induitur supertunica.
§§ Item tibialibus de tissue.
Accipe gladium per manus Epor.
Praesentantur calcaria et ensis.

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Accinctus ense.

Or. *Exaudi quaesumus.*
†§ Accingitur ense.
Accipe gladium regium per manus &c.

IX. TRADITIO ARMILLARUM ET PALLII.]
Accipe armillas.
Accipe pallium.

[TRADITIO ARMILL. ET PALLII. IX.
†§ *Accipe armillam.*
† *Accipe pallium.*

X. CORONAE BENEDICTIO ET INPOSITIO.
Bened. *Deus tuorum corona.*
Aspersio et thurificatio Corone.
Coronet te Deus.
Alia. *Deus perpetuitatis.*
Ant. ('Canticum': Pontif. Exon.) *Confortare, et esto.*

Ps. *Dominus regit* [xxij].

[*†§ CORONAE BENEDICTIO ETC. X.
Or. *Deus tuorum corona.*
Coronet te Deus.
Or. *Deus perpetuitatis.*
Ad capitis inclinationem, *Confortare et.*
§ Ant. iiij. *Deus, in uirtute.* (Ps. xx[i].)
Ps. *Dominus regit* xx[i]ii.

XI. INVESTITVRA PER ANNVLVM ET BACVLVM.]
Bened. annuli, *Dꝫ celestium.*
Bened. *Benedic, Dñe, et sci✠.*
Accipe regie dignitatis.
Deus cuius est omnis.
[chirotheca rubea in manum dextr.]
Ensem Deo offerat: Comes redimet.
Accipe sceptrum.
Post datum sceptrum Or. *Omnium, Dñe, Fons.*
Accipe uirgam.

[INVESTITVRA PER ANNVL. ET BAC. XI.
[Or. *Deus caelestium.*]
Or. *Benedic, †Deus.†*
†§ *Accipe regiae dignitatis annulum.*
Or. *Deus cuius est omnis.*
§ (Digitalia.)
*†§ Ensem Deo offert. Comes redimit.
†§ *Accipe sceptrum.*
Or. *Omnium Domine Fons.*
†§ *Accipe uirgam uirtutis.*

XII. BENEDICTIO ET TE DEVM.]
Bened. super Regem. *Benedicat tibi. Clerum ac populum. Quatenus diuinis. Quod Ipse.*
Coronatus osculetur episcopos.
Ducetur ad regale solium.
Chorus. *Te Deum.*

[BENEDICTIO ET TE DEVM. XII.
§ Bened. *Benedicat tibi.*
§ Osculum episcoporum.
Or. *Clerum ac populum.*
*§ *Te Deum laudamus.*

XIII. INTHRONIZATIO.]
[Designatio status Regis.]
[Allocutio] *Sta et retine.*
[Or. *Omps s. Dꝫ det tibi de rore Bene✠dic Dñe fortitudinem.*]

[§ INTRONIZATIO. XIII.
* *Sta et retine.*
} vide infra in tit. xv.]

At the Coronation of Q. Elizabeth the Lords did homage before the Bishops. Arthur Taylor, F.S.A. (*The Glory of Regality*, 1820, pp. 353–368) shews that originally Bishops swore fealty standing at the Coronation, and did not, after their consecrations, become "the King's men" by an act of homage kneeling, for their baronies, as the temporal Peers did

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XIV. HOMAGIVM.
Corone Sustentatio per Pares homagium facientes.

[HOMAGIVM. XIV.
(The General Pardon proclaimed.)
† Fidelitas, Epōrum. *I.* N.N. *shall be faithful and.*
† Osculum.
*†§ Homag. Parium Regni. *I.* N.N. *do become your liege man.*
§ Coronae sustentatio.

℄ Sequatur CORONATIO REGINE. (fo. 207ª.)
Ad introitum Ecclesie
Or. *Omps s. Dꝭ. Fons et origo.*
Hymnus *Veni Creator.* Bened. super prostratam. *Dꝭ. qui solus.*
Circulum deponat de capite.
AD VNCTIONEM.
Vnctio capitis Regine in modum crucis. *In Nomine*, &c.

Vnctio pectoris Regine. *In Nomine.*
Or. *Omps sempiterne Dꝭ, affluentem.*
AD ANNVLVM.
Bened. annuli. *Dñs. vobiscum.*
Oremus. Creator et conseruator.
Or. *Benedic Dñe hunc annulum.*
Aspergatur anulus.
Accipe annulum fidei.
Dñs. vobiscum. Oremus.
Or. *Dꝭ cuius est omnis po.* u. s.
AD CORONAM.
Dꝭ tuorum corona. Pileus lineus apponatur.
Inponatur corona Regine. *Accipe coronam glorie.*
Or. *Officio nostre* [*in*]*dignitatis.*
AD SCEPTRVM ET VIRGAM EBVRNEAM.
Traditio sceptri et uirge.
Or. *Omnium, Dñe, Fons bonorum.*
Ducetur Regina, sceptrum in dextra ferens, ad solium ex Regis sinistra, choro cantante hymnum *Te Deum.*

Schema PRO REGINAE CORONATIONE ℌ
§ (Ad gradum altaris
(§) Or. *Omps s. Dꝭ. Fons et origo.*)
Alia Bened. *Dꝭ. qui solus.*

Detrahitur circulus.

§ Vnctio capitis Reginae in modum crucis. *In Nomine*, &c., *prosit*, &c.
§ Vnctio pectoris Reginae. *In Nomine*, &c., *prosit*, &c.
(§) Or. *Omps sempiterne Dꝭ, affluentem.*

§ *Accipe annulum fidei.*

Dꝭ cuius est omnis potestas.

(§) *Dꝭ tuorum corona.*

§ Imponit coronam Reginae. *Accipe coronam gloriae.*
(§) *Officio nostrae indignitatis.*

---

† Ad sceptrum et virgam eburneam.
(§) Or. *Omnium, Dñe, Fons bonorum.*
§ Ducitur Regina ad solium paulo humilius, inclinando Regi. (ut supra).

XV. AD MISSAM PRO REGE.]
Officium *Protector noster* (uel de solennitate festi).
Ps. *Quam dilecta* [lxxxiij.].
Dicatur *Gloria in excelsis.*
Or. *Quesumus, Omps Dꝭ. ut famulus.*

[*† AD S. COMMVNIONEM. XV.
Ant. v. *Protector noster*, Ps. lxxx[i]iij, 6, 7.
(? Ps. *Quam dilecta* ?)[1]
—[vide infra]
(§) Or. *Quaesumus, Omps Dꝭ.*

[1] Sancroft notes "℣ 84," which may possibly mean that the entire psalm was appointed in 1625–6. Or is it his way of writing "*versus.*"

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Pro Rege et Regina Or. *Dñs. in cuius manu.*
Lec. Epist. B. Petri (j. ca. ii. 13–19).
Karissimi, subiecti.
Grad. *Dirigatur oratio.*
V. *Eleuatio. All'a.*
V. *Dñe, in uirtute.*
(Vel infra Septuag. Tractus *Desiderium.* V. *Quoniam.* V. *Posuisti.*) [Seq. *Letabundus.* Ex.]
Euang. Sec. Matheum *In illo tempore abeuntes Pharisei* (xxij. 15–22).
Dum Symbolum cantatur, liber Euangelii ad regem et reginam portatur ad osculandum, et postea ad celebrantem.
Offertor. *Intende uoci.*

Oblatio panis et uini.

[2da Oblatio:] Oblatio vnius marce auri purissimi per Regem.
Procedat Regina ad offerendum.

[*Dñs vobiscum.* Or. *Omps. s. Dñs. det tibi.*
Benedic, Dñe, fortitudinem.
Reducantur ad sedes suas.
Secretum. *Munera qs., Dñe, oblata.*
Aliud pro Rege et Regina. *Suscipe, Dñs. preces.*
Prefatio in coronatione. *Eterne Ds. qui es Fons.*
Bened. super Regem et Populum. *Omps Dñs. karismatum. Angelum. Ambitum. Quod ipse.*
Osculum pacis defertur ad *Agnus.* [*Confiteor* et *Absolutionem.*]
Perceptio Corporis et Sanguinis a Rege et Regina.
Communio. *Intellige clamorem.*

XVI. ORATIONES VLTIME.]
Postcomm. *Hec nos dñe communio.*
Alia pro Rege et Regina. *Presta qs. omps Dñs. ut per hec mysteria.*

XVII. RECESSIO.]
Ad altare feretri S. Edwardi corone deponuntur.]

Deus, cuius manu.

†§ Epist. B. Petri j. cap. ii [11, 12] 13–17.
Carissimi, subiecti.

†§ Euang. sec. Matt. *In illo tempore abeuntes Pharisaei* (*xxii.* 15–22).
§ Symbolum.

(§) Offert. *Sic luceat lux vestra.* Matt. v. 16.
Aliud. *Dirigatur oratio mea.* Ps. cxl[i], 2.
§ Oblatio Panis et Vini.
Or. super Regem offerentem. *Munera quaesumus Dñe oblata.*
†§ Oblatio auri.
§ 1603 (Sed anno 1625–6 abfuit Regina.)
§ Or. super Regem iterum offerentem, *Omps. s. Dñs. det tibi.*

si non superius (*i.e.* in tit. xiii°.)]
Bened. *Benedic Dñe fortitudinem.*

§ Consummatio et Perceptio Corporis et Sanguinis a Rege (tantum; A.D. 1625–6.)
Ant. (Communio) *Intellige clamorem.* Ps. v. 2.

[* ORATIONES VLTIMAE. XVI. (Postcomm., vt videtur, ad libitum.)

§ Chorus *Gloria in excelsis.*

* RECESSIO. XVII.]
§ Recessio ad altare in Capella S. Edwardi, coronam deponendo.

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APPENDIX III.

British Museum 6284
Pl. cxx. A. fol. 36.[1]

[2]THE CORONATION OF KING IAMES AND QUEENE ANNE HIS WIFE 25 IULY 1603.([2])

The Coppy wheareof[3] was deliuered to his Ma^tie bp the Lord Archbishop of Canturbury, who faithfullye obserued the forme sett downe in the auncient booke kept among the Regalia at Westminster.

The King and Queene come[4] from Westminster bridge to the West doare of the minster churche.

They are[5] receaued into the Churche with an Hymne or Anthem.

They passe a long throughe the body of thi Churche and soe vp to the stage and[6] theare take theire places in theire seuerall seeges royall.

The King is[7] shewed to the people and they are required to make acknowledgement of theire allegiaunce to his Maiesty by the Archbishop which they doe by acclamations.

The second Anthem is sung

The King and Queene descend from theire thrones and going to the Altar theare offer the King a Pall and a pound of goulde the Queene likewise offereth.

A Praier is said by the Archbishop.

A Sermon by the Bishop of Winchester.

After the sermon the King is moved by the Archbishop to take his Oath

The Oath ministred by the Archbishop and taken by the King

Then[8] is sung come, holy ghoste[9]

[1] The manuscript is written in a hand which appears to be contemporary with the coronation. It is collated with the account printed by Thomas Milles in his *Catalogue of Honor*, London, William Iaggard, folio, 1610; pp. 59 & 60. The variants derived from Milles are noted under the symbol M.

[2]—([2]) written in green ink in MS.

[3] The memorable and famous Coronation of our most gratious Lord King James, and our Soueraigne Lady Q. Anne his wife, the 25. of Iuly 1603: M.

[3] hereof: M. [4] came: M. [5] *om.* M. [6] doe: *add.* M.
[7] *om.* M. [8] There: M. [9] *&c. add.* M.

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A Praier by the Archbishop after[1] that is don Letany sayd or sung by [2]y^e^ Bishop[2]

The Archbishop beginneth the ceremony of the anoynting with the thanckesgiuing Lift vp your hartes &c.

After which the King coming to the Altar putteth of his vpper garment.[3]

The King's vnder garments are[4] to be made as the places to be anoynted maye, by the vndoing of certayne Loopes, be made open.

The Archbishop anoynteth his Ma^tie^

[5]Vpon the Palmes
the Breast
betweene the shoulders
vpon the bending of both Armes
vpon the Croune of the head.[5]

Then a lynnen quoife is put on his head.

The Quire this[6] meane while singing y^e^ 3 Anthem
Praier made by the Archbishop

The Investiture.

Then is the King invested with y^e^ Roabes of King Edward the Confessor by the Abott of Westminster.

With the Tunicle[7]
Close Pall
Tuisni[8] hosen
Sandalls;

Spurres put on by a Peere.

Then is the sword deliuered to[9] his Ma^tie^ by the Archbishop and Bishops and after girt aboute him by a Peere.

After the Armill or coller is put on by y^e^ Abott of Westminster.

Then the vpper pall or mantle Royall

Then[1] his Ma^tie^ to be crowned with the crowne of King Edward the confessor.

[2]The 4 Anthem to be sung([2])

The[3] ring to be put on the fourth finger of[4] the Leaft hand.

[1] when: M. [2]—([2]) two Bishops: M. [3] garments: M. [4] so: *add.* M.
[5]—([5]) Vpon the { Palmes. / Breast. / Betweene the Shoulders. / Bending of both Armes. / Crowne of the head. M.
[6] *om.* M. [7] Tunicke: M. [8] *sic et* M. [9] *om.* M.
[1] *om.* M. [2]—([2]) *Fourth Antheme*: M. [3] A: M. [4] on: M.

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After which don the King putteth on the Lynen gloues and goeth to the Altar and taking of[1] his sworde[2] from his body([2]) theare offereth it.

Which sword soe offered the cheife Peere is to redeeme.

And hauing redeemed it to drawe it and beare it soe drawne before[3] his Ma^tie all the Solempnitye.

[4]The Scepter deliuered to his Maiestye.([4])

A rodd with y^e doue to be borne in his left hand

A Praier or blessing[5] pronounced by the Archbishop

Then the King gratiously vouchesafeth to receave to his Kiss the Archbishop or Bishops that weare assisting to his coronation.

The Inthronizing.[6]

After this the King is led back to his Throane with all solempnitye.

The Quire singing wee praise thee O God.[7]

The King[8] Inthronized by y^e Archbishop in the throane Royall.

The Peeres doe their homages[9] to the King soe sitting in his chaire Royall and after the homages([9]) don they all put their hands up and touche the Crowne on the Kings head as promising for ever to support it.

The Queenes Anoynting.

The solempnity of the Kings coronation and inthronizing being performed the Archbishop leaveth the King in his throane and goeth to the Altar.

The Queene who hath all this while reposed herselfe in her chaire beneath arizeth and cometh to the steps of the Altar and there kneeleth downe.

A praier sayd by the Archbishop.

The Queen arizeth from her prayer the cheifest Lady taketh of the coronett firste and after openeth her breast.

Then the Queene kneeleth downe agayne.

The Archbishop first powred the anoynting oyle on the crowne of her head.

Then he anonynteth[1] her on the breast.

A praier by the Archbishop.

[1] off : M. [2]—([2]) *om.* M. [3] by : M. [4]—([4]) *om.* M
[5] *is* : *add.* M. [6] Iinthronizing : MS. [7] *&c* : *add.* M.
[8] is : *add.* M. [9]—[9] hommage : M. [1] anointed : M.

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Then the chief lady attendant clozeth the Queenes Roabe at her breast and after putteth on her head a lynen quoife.

The Queenes crowning.

That don the Archbishop[1] putteth on the ring on the 4 finger of the leaft hand([1])

A praier by the Archbishop

Then[2] the Archbishop taking the crowne in his hands and laying it before him on the Altar sayeth a praier.

The praier don he setteth the crowne on the Queenes head.

After that he sayeth a Praier.

The deliuery of the Queenes scepter and rodd.

After the Praier the Archbishop deliuereth first the Scepter into her right hand and[3] the rodd of Ivorye with the dove into her left hand both which being donne he sayeth a praier which[4] being ended the Queene arizeth, and goeth from the Altar and is led by two Bishops vp to the stages, and passing by the King in his throane she doth (Inclinare Regi eius Ma^{tem} vt decet adorando). Which hauing don she is led to her throane on the left hand[5] somewhat lower then the King[6] and is placed or inthronized in it.

After this the Archbishop begineth the communion
[7]Collects
wherein after y^{e} Epistle read by 2 Bishops
Gospell([7])
The Nicen Creede
Offertory is sung by the Quire

Whieles y^{e} offertory is singing the King and Queene descend from their thrones[8] and come downe to the Altar and[9] the King maketh his oblation first of bread & wine secondly of a marke of goulde the Queene after him offereth likewise. After which the Archbishop pronounceth[1] blessing over them that ended the King and Queene are brought back to their chaires hard by the Altar.

The Archbishop proceedeth wth the Comunion. After the Archbishop hath comunicated himselfe and those which assist[2] him.

[1]—([1]) puts on the fourth finger of the Queenes left hand a Ring: M.
[2] *om.* M. [3] *om.* M. [4] Praier: *add.* M. [5] and: *add.* M. [6] Kings: M.
[7]—([7]) Whereas after the { Collects / Epistle / Gospell } read by the Archbishop. M.
[8] Throne: M. [9] *om.* M. [1] the: *add.* M. [2] assisted: M.

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The King and Queene come to the steps of the Altar, there to receave the holy Sacrament.

The Archbishop ministreth y^e^ body.

The Abott the cupp.

That don the King and Queene are brought back to their throane aboue y^e^ stages theare they stay till the comunion be ended after which they both goe into the chapell of King Edward the confessor.

And[1] theare they put of y^e^ crownes wherew^th^ they were crowned.

They withdrawe themselues into their trauerses[2]

The King putteth of King Edwards Roabes wherewith he was invested he is arayed with his owne roabes royall by the great chamberlaine of England.

Then coming forth y^e^ Archbishop putteth on the King and Queenes heads the imperiall crownes w^ch^ they are to weare.

The King taketh St Edward's scepter in his hand and the Queen hers.

The trayne is sett in order and they retourne the same waye they came.

After the King and Queene retourne to the pallace the scepters are deliuered to the Abbott of Westminster to be kept [3]among the residue of the regalia [4]at Westminster.([4])

[1] *om.* M. [2] Trauers: M. [3] there: *add.* M. —([4]) *om.* M.

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APPENDIX IIII.

NOTES ON THE CORONATION SERVICE OF K. CHARLES I., BY SANCROFT AND OTHERS.

Handwriting *S.*, in MS. K. (= L 15 at St. John's Coll. Camb.) fly-leaf 2a.

/[1]Blessed King Charles I. succeeding to the Crown March 27th, 1625, consummated his Marriage with his Queen at Canterbury y^e^ Day after Trinity Sunday in y^e^ same year[2]; but was not crowned till Candlemass-Day after;[3]

In y^e^ mean Time, it appears, y^t^ he design'd to be crown'd together with his Queen. For in y^e^ Intervall there was a Coronation-Office drawn up both for King, and Queen; which is still extant in y^e^ King's paper-Office in Fol. large-paper.

But y^e^ Queen was not crown'd, for Reasons easy to be conjectur'd. Whereupon (I conceive) this Book was prepar'd for y^e^ Crowning of the King out of y^e^ former Draught, only leaving out, what concern'd y^e^ Queen. And I have Reason to think, y^t^ tis y^e^ very Book which the King held in his Hand at y^t^ great Solemnity.

But now our gracious Soverain Lord King James being to be crown'd together with his Queen; I have with my pen supplied y^e^ following Office, and made it exactly agree with y^e^ first Draught in Ch. I's time, which I had out of y^e^ paper-Office.

Elias Ashmole in his Collection of Coronation-Offices, hath one (beginning p. 301) transcrib'd from y^e^ very MS. which Ch. y^e^ 2^d^ us'd at y^e^ time of his Coronation. But it is y^e^ same with y^t^, which followes in this Book; only supplied in some places out of what D^r^ Laud (who assisted at the crowning of Ch. 1^st^ as Vice-dean of Westminster, being then also Bp. of S. Davids) added with his own Hand in another Copie of that same Office (which followeth) abbridged,[4] having only y^e^ Beginning of y^e^ praiers, but y^e^ Rubrics entire, and very particular, which I suppose, he held in his own Hand that Day, for y^e^ Direction of himself and y^e^ King, as his Duty was.

[K. *S.* fly-lf. 2b. blank.]

/T. Fuller. Eccl. Hist. l. 11. hath these [K. *S.* fly-leaf 3a. Remarks[5] upon y^e^ Coronation of Charles y^e^ first, p. 121, &c.

[1] [Sancroft's hand.] [2] [Monday, 13 June, 1625.]

[3] [Thursday, 2 Feb., 1626.]

[4] [The manuscript to which Sancroft here refers is that which we have used and distinguished in our collations and our Introduction as "Laud's Order." It is, as we have stated already, now carefully preserved in the Library of St. John's College, Cambridge, and bears its old mark "L 12."]

[5] [Sancroft here, as likewise in his extracts from Heylin below, abbre-

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Dr Senhouse[1] Bp of Carlisle (Chapl. to ye King, when Prince) preached[2] upon, *And I will give thee a Crown of Life*, his own funeral; ye black Jaundice having so possest him, yt all despair'd of him, and he died soon after.

The Bishops[3] went in ye procession in Scarlet Gowns, and Lawn-sleeves, bare-headed.

The Bp of London carried ye golden Cup for ye Communion; and ye Bp of Winchester ye golden plate.

He entred ye Church supported by Bp Neil of Duresm, and Bp Lake of Bath and Wells.

His Train, being 6 yards long of purple velvet, was held up by 2 Lds [" Ld. Compton, and Ld. Visct Dorchester," Fuller.]

The prebends of Westminster,[4] meeting him at his entrance into ye Church deliverd into his Hand ye Staff of K. Edward ye Confessor; with which he walkt up to ye Scaffold.[5]

Three chairs appointed for him in several places; one of Repose; ye 2d ye ancient Chair of Coronation; ye 3d (on a high square of 5 stairs Ascent) ye Chair of State.

When the peoples Consent to ye Coronation was askt, the King presented himself[6] bare headed 4 times.[7]

viates his author. He gives the numerals referring to the pages of his authorities from which he quotes.]

[1] [Fuller, *Ch. Hist.*, folio, 1655, p.] 121.

[2] [Stanley notes that "the Bishop of London has usually preached the Sermon." (*Hist. Memor. Westm.* ed. 1868, p. 49.) Dr C. J. Blomfield, Bp of London, certainly did so at the Coronation of Her Majesty, if not also in 1831. But in 1761 Dr Rob. Hay Drummond preached. He was translated from Salisbury to York in that year. An Abp of York preached in 1702 and 1821. The Abp of Canterbury (Cranmer) gave a short but important address in 1546–7. Rochester preached before K. Richard II., Chichester in 1553, Carlisle in 1625–6, Worcester in 1661, Ely in 1685, Sarum (Burnet, then junior prelate) in 1689, and Oxon in 1714.]

[3] [T. Fuller's *Ch. Hist.*, p.] 122.

[4] ["Bp. Laud supplying the Dean his place, in their rich copes . . . at the West-gate of the Church." *Fuller*, loc. cit.]

[5] [*i.e.*, the Stage or Theatre in the Abbey.]

[6] [Fuller, *Ch. Hist.*, p.] 123.

[7] ["the consent being given four times with great acclamation the King took his *Chaire* of repose." *Ibid.* p. 123. In the coronation of William I. at the ceremony of "election" the People's consent was asked first in *french* by the Bp of Coutances, and afterwards in english by the Abp of York who held the crown over the King's head (Stigand of Canterbury having then fled to Scotland), according to Stanley, *Hist. Mem. Westm.* p. 46 (ed. 1868). Freeman, however, teaches us that the questions in French were put 'in the 2nd place' by Geoffrey Bp. of Coutances; also that Stigand was present and was allowed to take a subordinate part in the service. *Hist. Norman Conquest* iii. 556–9. Persons representing the Dukes of *Guienne* and *Aquitaine* were noticeable in the proceeding as recently as 1761 (*ibid.* p. 101); and the french version of the *oath* is given in the Lambeth MS. of 1626 (vide *supra*, p. 21) and elsewhere.]

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After y^e^ Sermon his Robes were taken off, and offerd on y^e^ Altar; and he stood for a while stript to his Doublet, and Hose: And then was led by y^e^ Archbishop, and S. Davids, and plac'd in y^e^ Chair of Coronation (a close Canopy being spred over him) annointed Head, Shoulders, Arms, and Hands.

Hence he was led up in his Doublet and Hose,[1] with a white Coif on his Head, to the Communion-table: where Bp Laud put on him y^e^ ancient Habiliments of K. Edward Confessor.

Then he was brought back to y^e^ Chair of Coronation; and K. Edward's Crown presented by B. Laud, was put on his Head by Canterbury. Then y^e^ Earls, and Viscounts put on their crimson velvet-caps, with coronets about them; y^e^ Barons, and Bishops standing allw. bareheaded.

Then euery Bishop came seuerally to y^e^ King, and blessed him: and He arising from his Chair, in his Robes, and Crown, did bow seuerally to euery Bishop apart.

/The 2 Swords surely are not in Relation [K. *S.* fly-lf. 3b. to Scotland and Ireland, but to some principalities in France of old enjoy'd.

The D. of Bucks, M^r^ of y^e^ Horse, put on his Spurs.

Being upon y^e^ Throne, y^e^ D. of Buck. (as L^d^ High Constable for y^t^ Day) took an Oath of Homage to y^e^ King; and y^e^ Duke swore all y^e^ Nobles besides to be Homagers to his Majesty at his Majestie's knees.

Then as many Earls, and Barons, as could conveniently stand about y^e^ Throne laid their Hands on the Crown upon his Head; protesting to spend their Bloods, to maintein it to him, and his lawfull Heirs.

The Bishops seuerally kneeled down, but took no Oath, as y^e^ Barons did: y^e^ King kissing euery one of them.

Then y^e^ King took a scrowl of parchment out of his Bosom, and gave it to y^e^ Lord Keeper W^ms^ to be read four times, E. W. N. and South. It was y^e^ offer of a pardone.[2]

The Archbishop read y^e^ Communion, and sung y^e^ Nicene Creed.[3]

[1] "his Doublet and Hose which were of white Satten (with Ribbons on the Armes and Shoulders, to open them) and he appeared a proper Person to all that beheld him." *Fuller*, p. 123.

[2] "a pardon to all his Subjects who would take it under his Broad-Seale." (*Fuller.*) Fuller is surely incorrect in naming Bp. Williams, who had delivered up the Seal 25 Oct. 1625, and his successor was Sir Thomas Coventry.

[3] Sancroft has paraphrased Fuller's words, which are "From the Throne, his Majesty was conducted to the Communion Table, where the Lord Archbishop kneeling on the North side, read prayers in the Quire, and sung the Nicene Creed."

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The Bishops of Lland. and Norw. read ye Epistle and Gospell: and they with the Bps of Dur. and St Davids, all in rich Copes kneeld and received ye Communion, ye Bread from ye Archbishop, ye Wine from S. Dauids; his Majesty[1] receiving last.

Gloria in[2] excelsis was sung by ye Quire: and some praiers read by the Archbishop concluded All.

The King being disrobed in K. Edw. Chapell came forth in a short Robe of red velvet girt unto him, lin'd with Ermins; and a Crown of his own on his Head, set with very pretious Stones. And ye Train going to ye Barges on ye Water-side in ye same Order in which they came, and return'd to Whitehall about 3 of ye Clock.

Heilin's Life of Abp. Laud, p. 141, &c.

He saith, The King issued a Commission to ye Archbishop and certain Bishops (Laud one) to accommodate ye Form, and Order of ye Coronation more punctually to ye present Rules, and Orders of ye Church of England: who made these Alterations from K. James's Form: (1) they orderd ye Unction to be perform'd in Formâ Crucis; and Archbishop Abbot did it so: (2) They added a praier, or Request to ye King in behalf of the Clergy (in *Sta, & Retine*): (3) they added /a [K. *S.* fly-lf. 4a. clause *of* (in) a praier for ye King (*Deus ineffabilis*) which had been pretermitted since ye time of H. 6. as ascribing to ye King too much Ecclesiastical power; and therfore not liked by ye papists then, and now quareld at by ye puritans. The clause was this,[3] *Let him obtein Favour for y^e people, like Aaron in y^e Tabernacle, Elisha in y^e Waters, Zacharias in y^e Temple: Give him peter's Key of Discipline, and paul's Doctrine* or (as T. Fuller hath it in Latin) *Obtineat gratiam huic populo, sicut Aaron in Tabernaculo, Elizeus in Fluvio, Zacharias in Templo. Sit petrus in Clave; paulus in Dogmate.* (*Ch. Hist. li.* 11, *p.* 124.)

Now as to the 1st tis true, in ye Office for K. James ye Anointing was not in Form of a Cross,[4] but now was so orderd. (2) For ye Clause in *Sta. & retine*; in which ye Clergy was thought to ascribe too much to themselves by advancing themselves above ye Laity; it was word for word in K. Ja. Office, (ye Orig. Book being to be seen in ye King's Closet). And indeed ye whole Offices are ye same; and both but Translations of ye Liber Regalis. And (3) as to ye Clause pretended to be restor'd in ye Collect *Deus ineffabilis;* ye Truth is, 'tis not in

[1] "his Majesty receiving last of all, whilst *Gloria in excelsis* was sung" (Fuller, *Ch. Hist.* pp. 123, 124.)

[2] [Fuller *u. s.* p.] 124. [3] Heil. *Life of K. Charles*, p. 43.

[4] [The Anointing *in formâ crucis* has been observed according to the rubric of all subsequent Orders of English Coronations.]

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Ch. I's Coronation Office (in p. o.)[1] Nor can I find it in any other, either since H. 6. or before: I am sure it is not in y^e^ Roll of Edw. II. nor in y^e^ Liber Regalis of Ric. II. nor in y^e^ Copy of it in H. 4. time, nor in my MS. of H. 8's time. So y^t^ whence Fuller had y^e^ Latin, or Heilin y^e^ English, I know not.[2]

What was objected to Abp. Laud concerning this Form of Coronation see *prin(n)s Compleat Hist.* p. 69: and what he answerd, and what was replied, *Ibidem* p. 475, 6.

[4½ blank leaves occur here, ruled, like the rest of the book, in red]:—

As there is bound at the end of the Lambeth Library draft of this Coronation Office (Lambeth MS. 1076) a long note occupying exactly 4½ leaves of *that* MS. (written in a beautifully clear scholarly hand) and as the substance suits this context, we will add it here in smaller type, though (it need hardly be said) it is a composition later than Sancroft's or Baker's time.

From the fly-leaves bound at the end of Lambeth MS. 1076. lfs. 33–35.

/One of the Accusations brought against Ap Laud, was, That he had made Alterations in the Coronation-Oath of K. Charles I. See what he says in his vindication, in *History of the Troubles and Tryal of Archbishop Laud*, published [in 1695] by Mr. Henry Wharton, p. 318 &c. } Addition to A=Lambeth MS. 1076, lf. 33a.

The Contest was about the word *elegerit*, in the last Clause of the Oath; which was left untranslated (or omitted) in the English version.

In 1642, the Parliament were endeavouring to compel the King to give his Assent to such Bills as should be offered to him; and endeavoured to prove that he was obliged by his Coronation-Oath so to do . . . which would, indeed, be Divesting the King of his share in the Legislature, if he could not put his negative upon the Bills offered to Him for his assent, when he saw it proper or necessary; as the two Houses can . . . . Several Remonstrances passed upon that subject, between the King and /Parliament . . . . (Husbands's Collect: 4° pp. 263–299, 686–730) in [A. lf. 33b. one of which is this passage.[3] "That it [the Oath] hath been ordinarily so taken appeares by a *Memorandum* upon Record at the Coronation of *Richard* the Second, wherein the heads of the Oath being set downe, that Clause of the Oath, concerning the King's strengthning such Lawes as the people have chosen or shall choose, the } Rot. Claus. 1. R. 2. No. 44.

[1] *i.e.* the Paper Office.

[2] [The words were given exactly as by Fuller by a contemporary, Joseph Mead of Christ's College, Cambridge, writing thence 11 Feb. 1625–6 to Sir Martin Stuteville to supplement the news which D'Ewes had written to their friend a week before. (Ellis *Orig. Letters* iii. No. 323.) Mead's words are, "One Prayer therein was used, which hath been omitted since Henry the Seventh's time. Edward the Third had it, and some other both Norman and Saxon Kings. It understands the King not to be merely laic, but a mixed person. The words or some of the words are these '*Obtineat* . . . *dogmate*'" (as above).

[3] *An exact Collection of all Remonstrances, Declarations*, &c., &c. Printed for Edw. Husbands &c. 1643, p. 706.

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matter is not great whether way it be rendred, so it bee understood alwayes that the Lawes refer in that clause to the Royall assent, as a thing future and not passed (as they doe) is rendred thus ; *Ac de faciendo per ipsum Dominum Regem eas esse protegendas*,[1] *& ad honorem Dei, corroborandum quas vulgus juste & rationabiliter elegerit ;* which expression with that qualification, which the people should justly and reasonably choose, cleerly relates to new Laws that should be chosen by the people. And in all the Alterations of the forme of the Oath, that we can find, excepting that which was /taken by his Majesty, *and his Father* [A. lf. 34a. King *James*, (wherein the word *Choose* is wholly left out, as well hath Chosen as will Choose) that Clause is understood of new Laws to be made, as in that Oath which *Henry* the Eighth corrected and interlined with his own hands (whereof there is a copy amongst the Memorials of the Archbishop of *Canterbury* at *Lambeth*) the Clause in question, that is, [and affirm them which the folk and people have made and chosen] is interlined by him thus Instead of Folk, he put Nobles and people, and after the words *Made and Chosen*, he added, *With my Consent.* And in the Oath of *Edward* the Sixt, which is to be seen at Lambeth also: the Lord Protectour and the other Co-executors holding it necessary to correct the Ceremonies and Observances used at the Coronation of the Kings of this Realme, in respect of /the tedious length of the same, and also for that they [A. lf. 34b. conceived, that many points of the same were such, as by the Laws of this Realm, at that present, were not allowable (as is there expressed) they altered several clauses in the Oath, and the clause in question they changed into this following: [Doe you grant to make no new Laws, but such as shall be to the honour and glory of God, and to the good of the Common-wealth, and that the same shall be made by the Consent of your people, as hath bin accustomed.] By all which it cleerly appears, that in that clause of the Oath, *et ad honorem Dei corroborandum quas vulgus elegerit*,[2] His Majesties Royall Assent to new Laws was generally understood to be meant." . . .

From this extract it appears, That the Alteration in the Coronation Oath was made in that of K. James I. as well as in that of K. Charles I. and therefore was not made by Bp Laud.

/And from the French Oath upon record, as taken by K. Ewd. [A. lf. 35a. II. and Edw. III. it is evident, that by *elegerint* was intended shall have chosen. It is thus, "Sire grantes vous a tenir & garder les leys and les custumes drooitureles lesquiels la communaute de vostre Royaume *aur eslu*, & les defenderer & afforcerer al honneur de Dieu a vostre poaire."

Husbands's Collect. 4° 716 [= 712].

See Biographia Britannica Vol. V. in the article *Laud* (*William*).

/A new Coronation Oath was appointed by statute 1 Wm. [A. lf. 35b. and Mary, Sess. 1. c. 6.[3]

[The *Third Remonstrance* of the Parliament 26 May, 1642, cites the King's Oath in latin from *Rot. Parliam.* Hen. IV. No. 17. 'a clause in the preamble of a statute made 25 Ed. III. entitled, The Statute of Provisors of Benefices.' This, in the 3rd interrogatory (see above p. 21), reads, '*Concedis* . . . protegendas *et ad honorem Dei corroborandas* quas' &c. (Husbands, *Collection* p. 268. See also p. 713.)

His Majesty in his *Answer to a Printed Book entituled* a Remonstrance (*ibid.* p. 290) cites the Oath which he himself had taken, and which, as he said, was to be found 'in the Records of the Exchequer.' It contains that

[1] '*eos* . . . *protegendos*' Husbands' *Collection*, p. 714.

[2] '*eligerit*' *ibid.*

[3] added in paler ink by the same hand, which writes the above additional note in Lambeth MS. 1076.

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'addition' to which Sancroft draws attention, viz. 'according to the Lawes of God, the true profession of the Gospell established in this Kingdome, and agreeable to the Prerogative of the Kings thereof, and the ancient Customes of this Realme?' (see above p. 19). This agrees with the Oath given in our text, as collated by Sancroft, excepting one trifling inversion of words ('in right ought' p. 24, line 3) and the reading 'Kingdomes' in the plural, p. 23, line 22. In the third Question it gives the true reading '*which the Communalty of this your Kingdome have.*'

In *A Remonstrance . . . or the Reply of both Houses . . . to His Majesties Answer* Husbands (pp. 712–714) gives the oath in french as taken by Edward II. and Edward III., an english version out of 'an old booke in the Heraulds Office' ('shall choose') and Orders ex Claus. Rot. 1 Ric. II. M. 44, and a translation from the french; also the english oath used at the Coronation of Henry VIII. in 'an old booke in the Heraulds Office belonging to *Clarencieux Hanley* who lived in Henry the 8. his time,' as well as another version in the same book. These give in the third Question '*aur eslu*,' or 'shall choose.' The Parliament professed that they were unable to find the english form which K. Charles himself had used (*ibid.* p. 711) and which they admitted (p. 712) had been used since the time of Henry VIII. We have been more successful.]

We add the following notes from other sources:—

[The following account of the Ceremony in going to the Coronation is given in Rushworth's *Hist. Collections*, I. p. 200. It may be compared with the fuller Orders of Proceeding (1) for K. James I. in 1603, Nichols *Progresses* i. pp. 229, 230 (from MS. Harl. 293); (2) for K. Charles II. in 1661 from Sir E. Walker's *Circumstantial Account* pp. 88–91; and (3) for K. James II. in 1685 from F. Sandford's *History* pp. 65–80, and its plates 1–19, &c. See Prynne's *Signal Loyalty* part II, pp. 254–260; and State Papers Dom. K. Ch. I. xx. 8.

Rushworth says of the Proceeding in 1625–6 (2 Feb.):—

"The King went that day from Westminster Hall to the Abby Church attended by

the Aldermen of London,
Eighty Knights of the Bath in their Robes,
the King's Serjeants at Law,
Solicitor and Attorney Generals,
the Judges,
Barons,
Bishops,
Viscounts,

and such of the Earls (who bore no particular office that Day) in their Parliament Robes, going two by two before the King all uncovered;
and after them followed his Officers of State, being
Eight Earls, and
One Marquis,

those persons according to their respective Places and Offices carried the Swords, the Globe, the Scepter, the Crown; and the Lord
Mayor of *London* carried the short Scepter,
Two Bishops carried, the one the Golden Cup,
the other the Plate for the
Communion.

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the Earl of *Arundel* as Earl Marshal of England and the Duke of *Buckingham* as Lord High Constable of England (for that Day)

Barons of the Cinque Ports supporting the Canopy. A Bishop [Bath] being cloathed in white Sattin, The KING went under a rich Canopy. A Bishop [Duresme] Barons of the Cinque Ports supporting the Canopy.

His train of Purple Velvet was carried by The Master of the Robes and the Master of the Wardrobe.]

"He omitted the usual Parade of Riding from the *Tower* through the City to *White Hall*, to save the Expences that Pomp required for more noble undertakings." *The Royal Martyr*, ed. 3 1684 pp. 22, 23. "This Ceremony was neglected, either because the King was willing to save the City the Expence, or else on the Account of the Plague, which still continued, and the King in that March might be expos'd to the Crowd, and meeting of several People that were but just on the Recovery, and still infected with the ill Air. Thus the Son's Coronation had the same misfortune attending it that the Father's had, being in the Time of a Plague, and in the midst of publick Calamities." *History of the Reign of K. Charles I.* (from the French of Mons. De Larrey, Lond. 1716, p. 39.)

The Person to anoint the King. Lanfranc secured to the Bishops of London the right to anoint the King of England in case of the absence of the Archbishop of Canterbury. This privilege has, however, been extinguished by the Act of 1 Will. and Mary, cap. 6, which enacts that "the coronation may be performed by the Abp. of Canterbury or the Abp. of York, or either of them, or any other Bishop whom the King's Majesty shall appoint." (See Stanley's *Hist. Memor.* of Westminster, p. 49.)

In answer to a question addressed to him by the young King Henry III. as to the precise grace wrought in a king by the unction, Robert Grosseteste in 1245 gave the following answer in which, as has been said by a modern theologian, that great doctor has left what is 'a very fine piece of application to the duties of a king of the general gift of Confirmation.'

After speaking about kingly and priestly powers, Grosseteste proceeds[1] :—

Quod autem in fine literae vestrae nobis mandastis, videlicet quod intimaremus quid unctionis sacramentum videatur adicere regiae dignitati, cum multi sint reges qui nullatenus unctionis munere decorentur; non est nostrae modicitatis complere; hoc tamen non ignoramus, quod regalis inunctio signum est praerogativae susceptionis septiformis doni sacratissimi Pneumatis, quo septiformi munere tenetur rex inunctus praeminentius non unctis regibus, omnes regias et regiminis sui actiones dirigere; ut videlicet non communiter, sed eminenter et heroice, *dono timoris* se primo, et deinceps, quantum in ipso est, suo regimini subiectos ab omni cohibeat illicito; *dono pietatis* defendat, subveniat, et subveniri faciat viduae, pupillo, et generaliter omni oppresso; *dono scientiae* leges justas ad regnum juste regendum ponat, positas observet et observari faciat, erroneas destruat; *dono fortitudinis* omnia regno adversantia repellat, et pro salute reipublicae

[1] Rob. Grosset. Epist. cxxiv, p. 350 Ed. Luard. Luard gives the date 1245, i.e. the 10th year of Grosseteste's episcopate at Lincoln, 29°–30° Hen. III.

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mortem non timeat. Ad praedicta autem praecellenter agenda *dono consilii* decoretur, quo artificialiter et scientifice ordo hujus mundi sensibilis edocetur; deinde *dono intellectus*, quo coetus angelici ordo dinoscitur; tandem vero *dono sapientiae*, quo ad dilucidam cognitionem Dei pertingitur; ut ad exemplar ordinis mundi et ordinis angelici, secundum leges aeternas in aeterna Dei ratione descriptas, quibus regit universitatem creaturae, rempublicam sibi subjectae ordinabiliter regat tandem et ipse. Adicet igitur regiae dignitati unctionis sacramentum, quod rex unctus prae ceteris in suo genere debet, ut praetactum est, ex septiformi spiritus munere in omnibus suis regitivis actibus, virtutibus divinis et heroicis pollere. Haec tamen unctionis praerogativa nullo modo regiam dignitatem aut etiam aequiparat sacerdotali, aut potestatem tribuit alicujus sacerdotalis officii; Judas namque, filius Jacob, princeps tribus regalis, distinguens inter se et fratrem suum Levi, principem tribus sacerdotalis, ita ait; "Mihi dedit Dominus regnum et Levi sacerdotium, et subjecit regnum sacerdotio; mihi dedit quae in terra, illi quae sunt in caelis; ut supereminet caelum terrae, ita supereminet Dei sacerdotium regno quod est in terra."[1] Ozias rex Judae, quia manum ad officii sacerdotalis parvum quoddam ministerium conatus est extendere, leprae meruit percuti contagione, et usurpans quod supra se erat, decidit ab eo quod erat.

[1] Testament. xii Patr., Fabric. i. p. 613.

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APPENDIX V.

THE CORONATION OF KING CHARLES I. IN SCOTLAND.

The following account of the Coronation of King Charles I. at Holyrood is taken from a manuscript among the Balfour papers in the Advocates' Library at Edinburgh. (MS. 33.2.26.) It is the tenth among thirty-five or thirty-six chapters describing the ceremonies at the coronations of sovereigns in Europe, or in barbarous countries, such as Ethiopia, Tartary, Turkey, &c. All these are written in a seventeenth century hand, except the last chapter, which gives an account of the coronation of the Czarina of Muscovy in May, 1724.

It has been collated generally with the service in Prynne's *Signal Loyalty and Devotion of Gods true Saints and Pious Christians towards their Kings:* London, 1660. Part ii. p. 303. This is said to be "written with Mr. Dells own hand, Secretary to the late ArchBishop of Canterbury, Dr. Laud." In the Scottish manuscript merely the beginning of the prayers is given in some cases; the remainder has in these cases been supplied within square brackets from Prynne. When Prynne's account differs also in substance from the Scottish manuscript a note has been made, but there has been no attempt at a verbal collation.

Prynne's account would appear to have been written in England before the coronation: the Scottish manuscript after it.

Prynne, for example, has no account of the procession from the Castle of Edinburgh to Holyrood, and there are several other details given in the Scottish manuscript which are omitted by Prynne.

There is in the British Museum (Harl. 4707. ff. 68 to 85, labelled on the back: 'Simpson's Histor. Notes concern. Scotl. Anecdotes of Jam. I. Coronat. of Cha. I.') an early eighteenth century transcript which follows Prynne's account very closely, though the spelling is Scottish. It has, however, been very carelessly transcribed. It has been collated in the same manner as Prynne. Where Prynne alone is given as a variant, it may be understood that this is also the reading of the British Museum manuscript. Its other variants are given under the symbol B.M.

A collation of the rubrics apart from the prayers has not been attempted. They vary so much in Prynne and B.M. that to represent them a complete transcription would have been necessary. But where the substance of the rubrics differs, a note has been made.

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A † following a word signifies that the word stands thus, letter for letter, in the manuscript; or that the text is corrupt.

The transcription of the Scottish manuscript has been made by Mr. Macleod. He gives the symbol "y" (for *th*) where it occurs in the manuscript.

[*Advocates' Library, Edinburgh. MS.* 33.2.26.

CAP. 10.

/THE MEMORABLE AND SOLEME CORONATIONE OF KING CHARLES CROUNED KING OF SCOTLAND AT HOLYRUDHOUSSE THE 18 OF JUNIJ 1633. [fo. 1.

In the Abey Churche neir adiacent to the Kinges palace of Holyrudhousse in the midle of the same wes ther a stage sett vpe made square of 24. foottes in lenthe and alsmuch in bredthe fastned to foure pillars of the Churche, railled aboute and couered vith Carpetts.

The stage wes made aboute 4. footte heighe from the ground hauinng in the midle towardes the vest a large gaite with .3. stepes to ascend and towardes the east als maney to descend to ye Communione Table,[1] wich wes decently deckt.

Vpone ye Grate Stage wes ther ane wther litle stage, erected some tuo foote in height ascendinge from the Grate Stage by tuo stepes, couered with curious Neidleworke and Gold, Greine, one wiche the Throne or Chaire of Estait wes placed. A Chaire of Crimpsone Veluet Embrodred with Gold, wich wes sett one ye right hand betuix ye Scaffold and ye Communione Table vith foote stole and cuscheons conforme. Befor wich wes a litle table couered vith Crimpsone veluet fringed and laced with Gold quher a Riche couered Bible did lay here and his Ma^tie^ sitt and heire sermon.

One the southe syde of the Communion Table was ther a Trawersse of Crimpsone Tafty placed werey conveniently quher his Ma^tie^ did reposse and disrobe him selue.

Neir to ye Comunion table one the North syde wes there a pulpit set couered vith Crimpsone veluet for sermon and Right before ye Communion table wes ther a litle descke couered with Riche Embrodrie of Gold and Greine silke and befor wer layed Cusheons quherone his Ma^tie^ did kneill.

One the west syde of the pulpit wes ther tuo longe seatts placed couered with arras quherone ye Primat of St. Andrewes, and Bischopes seruinng at ye solemnity did sitt.

Ther wes also a litle table neir ye southe end of ye Communione Table. couered with Greine veluet laced and fringed with Gold, quhervpone after his Ma^ties^ Entrie wes layed ye Croune Scepter and Suord ye Grate seall of ye kingdome and spurres.[2]

[1] For "Communion Table" Prynne reads "Altar" or "Altar or Table" in nearly every case.

[2] Prynne also notes: "There is likewise to be provided a Red silken coat, having the Places for the Anointing opened and looped, which his Majesty is to weare next to his Shirt. The Sacred Oyl is to be provided also, and put in some Silver Vessel."

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One Monday the 17 of Junij his Ma^tie went priuatly to ye Castle of Edinbrughe, by Cotche, being the nighte befor his Coronatione, quher he did his priuat deuotion and wes feasted by ye olde Earle of Mar Capitane therof with a grate maney of the Scotts and Englische Nobility quher he rested yat night.

One the morrou about 8. a clocke his Ma^tie wes conducted from his chalmber of presence to the Grate hall of the said Castle, and ther placed in a Chaire wnder a clothe of Estait by James Ducke of Lennox grate Chamberlaine of Scotland and after a litle reposse, ther entred ye hall, all ye Marquisses Earles and Viscounts in Crimpsone velwet Robes, and ye Lordes in scarlett, togider with ye Bischopes and sex Commissioners from ye Barrons, and als maney from the Burrowes.

The King from his chalmber of presence to ye forsaid hall wes conducted by the Earle of Erole Lord grate Constable one ye right hand and ye Earle Marischall one ye lefte, quho all this day did carey ther battons of office in ther handes.

Hes Ma^tie being sett George Hay Viscount of Dupleine Lord Chancelour of Scotland, in name of the Estaits of the kingdome spake to ye King thus.

S^r the Estaitis of your natiue and ancient Kingdome, calling to mynd the grate happines they enioyed wnder ye Gouerniment of your Ma^ties father of blissed memorey and accknolediing /your heighnes [fo. 2. to be the Rightfull heire of this Croune by a longe and lawfull discent doe beseiche your Ma^tie to receaue them vnto your heighnes protectione, to Gouerne them by the Lawes of the Kingdome and defend them in ther Rights and Liberties by your Royall power, offring ther seruice in most humble maner to your Ma^tie with ther woues to bestow lyffe, and quhat els is in ther pouer for ye sauetie of your Ma^ties sacred persone and mantinance of your Croune, wich they intreat your Ma^tie to accept; and pray Almightie God yat you may happilie and for maney zeires enioy the same.

The King made anssuer That he did esteime ther affectiones more then the crounes of maney kingdomes, and wold by Gods assistance bestou his lyffe in ther defence, wishing to liue no longer then he might see this kingdome flourishe in all happines.

Then went they all to ther horsse, and from the said Castle read they tuo and tuo in order one grate horsses with riche foote clothes and caparisons, the Earles Viscounts and Lyone King of Armes hauinng ther Crounes and Capes caried by Gentlemen one the left syde of ther horsses hard by the stirupe.

First of all went in order .6. trumpetts tuo and tuo clothed in Scarlet and Gold lace.

Lordes in Scarlet robes.
Bischopes in ther Gounes
Viscounts &
Earles in Crimpsone veluet robes.
Arch:Bischope of Glasgow alone.
Lord Priuey Seall Earle of Hadingtone.
Lord Thesaurer Earle of Mortone.

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Lord Chancelour Viscount Dupleine.
Sex pursueuants tuo and tuo.
Yorke Herauld of England alone.
Sex Herauldes tuo and tuo in ther cqates.
Norroy King of Armes of England.
M^r^ of Requysts, and one hes right hand ye Bischope of Murray almoner for yat day.
Lyone King of Armes[1] betuix tuo Gentlemen vshers.
Spurrs borne by the Earle of Eglintone.
Suord borne by the Earle of Buchane.
Scepter borne by the Earle of Rothes.
Croune borne by the Earle of Angus ye Earle of Erole Grate Constable ryding one his right hand, and one hes left hand the Ducke of Lennox Grate Chamberlain quho had ye Earle Marishall ryding one his hand.
Then came ye King in Crimpsone Veluett Robes ryding one a riche foote clothe all embrodred with siluer and pearle, his Traine wes caried by the Lordes

Lorne
Dalkeithe
Annan
Kinfauns &
S^r^ Robert Gordone

Barronett Vice Chamberlaine to the Kings Ma^tie^.
One each syde of the King went .3. Gentlemen of his Ma^ties^ stable richly clothed afoote.
After ye King came the Marques Hamiltone Master of his Ma^ties^ horse ryding one a Gennett of Spaine one a werey riche foote clothe and leding ane vther in his hand ye richest of all.
Then read ye Earle of Suffolke Capitane of his Ma^ties^ Gentlemen pensioners.
And last of all ye Earle of Hollond Capitane of his Ma^ties^ Gaurde foulloued by the zeoman of ye said Gaurde in ther liuereyes one foote with ther partisans in ther handes and ther suordes by ther sydes.
And in this order marcheed they from ye Castell to ye Entrey of ye grate Courte at Holyrudhous, wiche place being railled one each syde, and couered with blew clothe quherone his Ma^tie^ did walke afoote evin to ye stage in ye midle of ye churche.
Ane Canapie of Crimpsone Veluett laced and fringed with Gold, being caried ouer his Ma^ties^ head by the /Elder sones of Sex [fo. 3. Earles and a Viscount, quho were supported by Sex Lordes

Lord Seattone
Lord Leuingstone
Cariers. Lord Fleminge
Lord Binninge
Lord Drumlanricke

[1] Prynne adds: "carries in his hand the Vessel containing the sacred Oyl."

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Lordes yat supported ye 6. carriers wer
Lord Loudone
Lord Spynie
Lord Burlie
Lord Ramsay
Lord Napeire
Lord Weymis.

At ye entring of ye Grate West Churche dore wes hes Ma^tie^ mett by the Archbischope of St. Andrewes withe vthers prelats accompanied with Musitians of his Ma^ties^ Chapell Royall in way of processione, quher in ye werey Entrey his Ma^tie^ kneeled doune, and therafter arrysing wes by the Deane of his Chapell conuayed to a chaire placed at ye syde of ye Vestermost piller in ye Grate Church quher Mr. James Hannay preacher of ye said churche had a shorte speache to his Ma^tie^.

Then the King arrysing marched foruard alonges ye churche the queire receuing him with this Antheme Behold O Lord our protector and looke vpone the face of thyne Anoynted becaus one day in thy Courte is better then a thousand (quam dilecta) &c., touardes the stage quher he did a little reposse him selue.

The Croune Scepter and Suord with ye spurrs[1] ver deliuered by the bearers to the cheiffe Gentleman Vsher quho layed them one the litle table appoynted for them one ye south syde of ye Communion table.

Then comes ye Lyone King of Armes carinng the Goldin ampule of† viale, with ye sacred oyle wich by the Deane of ye Chapell wes deliuered to him at the entrey of the Churche dore, and deliuered it to the Archbischope quho sett ye samen one ye Communione table.[2]

The King hauing a litle reposed him selue, discendit from ye stage to his chaire ouer against ye pulpit to heire sermon made by Dauid Bischope of Brechin, hes text wes first of ye Kinges. Cap: 1. vers: 39.

The Sermon endit ye King ascendit ye Stage and satt doune in his Chaire of Estait.

Then ye Archbischope of St Andrewes, with ye Constable and Marishall and ye Lyone King of Armes quho went befor them did goe to all ye corners of ye Stage, and spake to ye people thesse wordes:

Sirs I doe present wnto you King Charles the Rightfull heire[3] of the Croune and dignitie of this Realme: this day is by[4] the Peeres of the Kingdome appoynted for his Coronation and are you not villinng[5] for your King, and become subiecte to him and his commandiments (the King in this tyme stoode vpe) and turned him selue as the Archbischope went from one pairt of ye stage to the vther yat he might be seine of ye people.

[1] Prynne adds: "Great Seal."
[2] "The sacred Oyl is delivered by Lion K. of Armes to the Dean of the Chappel, who brings it to the Archbishop:" Prynne.
[3] and undoubted Inheritor: *add.* Prynne.
[4] one of: *add.* B.M.
[5] to have him: *add.* Prynne.

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The people to declare ther willinngnes ansuered vith grate acclamations craying God saue King Charles.[1]

Then wes sung by the Queir ye Antheme Firmetur mamus† tua. Let thy hand be strenthned &c.

[Let thine Hands be strengthened, and thy right Hand be exalted, let Judgment be the preparation of thy Seat, mercy and truth go before thy face. *Hallelujah. Psal.* 89.]

Psal. 80. Miserecordias dei: Glorie be to ye father.

Quhill ye Antheme wes singinng the Archbischope went doune to ye Communion table, and ther rested him.

Then does ye King approche ye said table, supported by the Bischope of Dumblane Deane of ye Chapell one the right hand, and ye Bischope of Murray one the lefte, quher he makes his oblatione receaued in a Cupe of Gold by the Archbischope of St Andrewes, after wiche ye King kneiles at his descke, and ye Archbischope sayes this prayer O God quho does visit thosse yat are humble, and doeth conſort, &c.

[*Deus visitator humilium:* O God who dost visit those that are humble, and dost comfort them by thine Holy Spirit, send down thy Grace upon this thy Servant *Charles*, that by him we may feel thy presence amongst us, through Jesus Christ our Lord. Amen.]

The prayer being endit, ye King satt doune in his Chaire and ye Arsbis: goinng touards him askit If he wes willinng to take ye othe appoyntit to be giuen at the /Coronatione of Kinges. [fo. 4.

Hes Ma^tie made anssuer yat he wes villinng.

1. Then the Archbis: questioneth him one this wayes.

S^r Ze will promisse to serue Almightie God at ye wtermost of your pouer, as he hath requyreit in his most holy word, and according to ye samen vord manteine the trew Religione of Christe nou preached and professed within this realme, abolishing and gainestanding all fals Religions contrair to ye samen: and will you imploy your selue cairfully to roote out all heretickes and enimies to the trew vorschipe of God, that shall be conwicted by the trew Churche of God of the forsaids crymes.[2]

The King ansuers

I promisse faithfully so to doe.

2. [3]S^r Ze will make[4] promisse to reule the people subiecte to you

[1] "or let the King live": *add.* Prynne.

[2] Instead of this, Prynne gives: Sir, will you promise to serve Almighty God, and as every good King in his Kingdom ought to do, maintain the Gospel of Jesus Christ in this your Kingdom, against all Atheism, Profaneness, Heresy, Schism, or Superstition whatsoever? B.M. agrees with text above.

[3] Prynne gives: Sir, will you promise to rule this people subject to you, and committed to your charge, according to the Laws, Constitutions and Customs of this your Kingdom, causing (as much as in you lyeth) Justice and Equity to be ministred without partiality? And to endeavour the Peace of the Church of Christ and all Christian People? B.M. agrees generally with text above.

[4] next: B.M.

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according to ye Lawes and Constitutions [1]receauid within([1]) this Realme, causing justice and equitie to be ministrat, in all your judgements without partiality, and to procure peace to ye vtermost of your pouer to ye Churche of God: and amongest all Christian people.

The King anssuered

I grant and promisse sua[2] to doe.

3. S[r] You will lykwayes promisse to preserue and keepe inviolated[3] ye [4]preuilidges, rights, and rents([4]) of the Croune of Scotland,[5] and not to transfer [6]and alienat([6]) ye same in aney sorte.([5])

The King anssuered I promisse so[7] to doe.

4. S[r] Wee also beseiche you to Grante and preserue wnto ws of the Clergie, and to ye Churches committed to our charge, all Canonicall prewilidges, and yat you vill defend and protecte ws, as eurey good King aueght in his kingdome, to defend his Bischopes, and the Churches wnder ther Gouerniment.

The King anssuered

With a villinng harte I grant the samen and promisses to manteine you and eurey one of you with all the Churches committed to your charges, in your haill rights and preuilidges: according to Lawe and Justice.

The King rysing from his Chaire went to ye Comunion table quher in sight of all the people, laying his handes one the bible, he tooke his othe, and said, All the thinges wich befor I haue promissed, I shall obserue and keeipe, so helpe me God; and by the contents of this booke.

After ye othe he returned to his Chaire of Estat, and then wes sung the Hyme, Veni Creator Spiritus, &c.

The Hyme finished the King kneeled at his footestoole and ye Archbischope said this prayer:

We beseiche the O Lord holie father Almightie and euerlasting God for this thy seruant King Charles [that as at the first, thou broughtest him into the world by thy Divine Providence, and in the flower of his youth hast preserved him untill this present time: So thou wilt evermore enrich him with the gift of Piety, fill him with the grace of Truth, and daily increase in him all goodnesse, that he may happily enjoy the seat of *supreme Government*, by the gift of thy supernal grace. And being defended from all his Enemies, by the Wall of thy mercy, may prosperously govern the people committed to his Charge.]

The prayer endit the Letanie is sung and read by the Bischopes of Murray and Rosse, and after ye close therof this wes addit: yat it may pleis the keipe and strenthen in the trew worschiping of the in righteounesse and holines of lyffe, this thy seruant Charles our King and Gouernour.

[1]—([1]) grantit in: B.M.
[2] so: Prynne. sua: B.M.
[3] *om.* Prynne. unviolated: B.M.
[4]—([4]) Rights and Priviledges: Prynne. Priviledges and retts: B.M.
[5] *om.* Prynne.
[6]—([6]) or elid: B.M.
[7] sua: B.M.

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Then wes said this prayer.

Almightie and euerlasting God Creator of all thinges, reuler of the Angells, King of Kinges and Lord of Lordes, quho madist thy seruant Abrhame triumphe ouer his Enimies [didst give many victories to *Moses* and *Joshuah*, the Governors of the people; didst raise and exalt *David* thy Servant to be a *King* over them; didst enrich *Solomon* his Son with the gift of Wisdome and Understanding, and blessedst him with peace and great prosperity. Give ear we beseech thee unto our humble Prayers, and multiply thy blessings upon this thy Servant, *who is now to be consecrated our King*, that He being strengthned with the faith of *Abraham*, endued with the mildness of *Moses*, armed with the fortitude of *Joshuah*, exalted with the humility of *David*, and beautified with the Wisdom of *Solomon*, may please thee in all things, and euer walk uprightly in thy wayes. Defend him by thy mighty arm, compass him with thy[2] protection, and give[3] him to overcome all [4]his and thine([4]) Enemies. Honour him before all the *Kings* of the Earth. Let him rule over Countries, and let Nations adore him. Establish his Throne with Judgement and Equity, let Justice flourish in his dayes, and grant that He underpropped [5]by the due([5]) obedience and hearty love of his People, may sit on the Throne of his Forefathers for many years, and after this life may reign with thee in thine everlasting kingdome, through Jesus Christ our Lord and Saviour. Amen.]

The Letanie thus endit the Archbischope begane and said aloud Lift vpe your heartts, and giue thankes wnto ye Lord.

Anssuer[6]

We lift [7]them vpe wnto ye O Lord, and to giue thankes wnto him it is fitt and meitt.([7])

Th/en said ye Archbischope. [fo. 5.

It is werey meitt and right, and our bounden deutie so to doe, and at all tymes and in all pairts[8] to giue thankes to ye O Lord: holy father, Almightie and Euerlasting God, the onlie[9] strenth of thy chosen and exalter of the humble [who in the beginning by sending the floud of Waters didest punish the sins of the World; and by a Dove bringing an Olive branch in her mouth, didst give a token of Reconcilement to the Earth; Who afterwards didst consecrate thy Servant *Aaron* a Priest, by the anointing of Oyl, as also by the pouring out of the same didst make *Kings*, Priests and Prophets to govern thy People *Israel:* And by the voice of the Prophet David didst foretel, that the Countenance of thy Church should be made joyful with Oyl: We beseech thee to bless and sanctifie this

[1]—([1]) *om.* B.M.
[2] *om.* B.M.
[3] grace: *add.* B.M.
[4]—([4]) thein and his: B.M.
[5]—([5]) with the dew: B.M.
[6] By the Bishops that sings (*sic*) the Letany: *add.* Prynne, but not B.M.
[7]—([7]) up our hearts to the † our Lord and give thanks to him: B.M.
[8] Places: Prynne.
[9] *om.* Prynne.

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thy Servant King *Charles*, [1]that he may minister Peace unto this People([1]), that he may attain to the perfection of Government in Counsel and Judgment, and that his Countenance may be alwayes cheerfull and amiable to all his People, through Jesus Christ our Lord. Amen.]

This prayer endit the King arrosse, and for a litle tyme repossed him selue in his chaire.

His reposse endit he arrayses goes to ye Communione table, and standing with his backe closse unto it is disrobed by James Ducke of Lennox, Lord grate chambelaine, of his vpper Garment, his wnder coate hinging with ye loupes opened, in the places quher he wes to be anoynted.

Then comes the King to his chaire at ye syde of the pulpitt, and sitts doune, wher ther wes a canopey supported ouer his head, all the tyme of his anoynting.

The Archbis: of St. Andrewes first anoynted hes Ma^tie^ one the palmes of his handes, saying, In the Name of the father of the sone and of the Holy Ghoste (wich wordes he did repeat in all the seuerall anoyntinges) [2]and one ye croune of the head &c.([2]) Lett thesse handes be anoynted with oyle as Kinges and propheitts haue beine anoynted; and as Samuell did anoynt Dauid to be King yat thow mayest be blissed, and established King in this kingdome ouer the people quhom ye Lord God hath giuen the to Reule and Gouerne wich he may woscheffe to grant. Quho with the father and the holy Ghost is one and rainges in Glorie Euerlasting. Amen.

During this tyme tyme† the Queire sannge the Antheme, Zadocke the Preist, and Nathan the Propheit anoynted Salomon King and all ye people reioyced and said God saue the King for euer.

Then the Archbis: said this prayer.

Looke doune Almightie God vpone this thy Seruant o^r^ dread Souerane King Charles with thy fauorable countenance [and as thou didst bless *Abraham*, *Isaac*, and *Jacob*, so vouchsafe we beseech thee to water him plentifully with the Blessing of thy Grace[3]; give unto him of the dew of Heaven, and of the fatness of the Earth, abundance of Corn, Wine, and Oyl, with all plenty of fruites, [4]and other good things. Grant him long to continue, and([4]) that in his time there may be health and peace in this *Kingdome*. Grant O Almighty God that he may be a mighty *Protector* of this Country, a bountiful Comforter of Churches, and holy Societies, the most valiant of *Kings*, terrible[5] to Rebels and Infidels, amiable to his Nobles, and to all his faithful Subjects. Make his Royal Court to shine in Princely dignity as a most cleer Lightning [6]far and wide in the([6]) Eyes of all men. Finally let him be blessed (*nota in marg.*) with happy children, that may reign as *Kings*, after him and rule this Kingdom by Succes-

[1]—([1]) *om.* B.M.
[2]—([2]) *om.* Prynne.
[3] give unto him of the Dew of thy grace : *add.* B.M.
[4]—([4]) *om.* B.M.
[5] *om.* B.M.
[6]—([6]) in the open : B.M.

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sion of all ages, and after the glorious and happy dayes of present life, give him of thy mercy an everlasting Kingdome with thee in the Heavens, through Jesus Christ our Lord. *Amen.*]

The prayer endit ye Archbischope proceidit in the anoynting first his breist, then betuix his shoulderes 3. bothe ye poyntes of his shoulders, and lastlie the boughes of his armes.[1]

The anoynting finished, the Lord Chamberlaine[2] did againe closse vpe ye loupis of his Ma^ties^ clothes wich wer opened the Archbischope reidinng this Benedictione

God the Sone of God, [3]Jesus our Lord quho wes anoynted of his father with ye oyle of Gladnes aboue his fellowes poure doune wpone thy[4] head the Blissing of the Holy Ghost [and make it enter into the inward parts of thy Heart, so that thou mayest[5] reign with him in the Heavens eternally. *Amen.*]

This pronounced a shallow quoiffe wes put wpone hes Mat^ies^ head by the Bischope of Dumblaine Deane of the Chapell becausse of the anoynting.

After wich the King goes to ye Communioun table and ther by the Grate Chamberlaine is invested with the Robes Royall of King Ja: 4. at wich ye Archbischope said this prayer

O God the King of Kinges and Lord of Lordes by quhome Kinges doe rainge, and Lawgiuers doe make good Lawes, woschaffe in thy fauor to blisse this thy seruant Charles, [in all his Government, that living godly, and leading his People[6] by the way of righteousness, after a glorious course in this life he may attain that joy which hath no end, through[7] our Lord. *Amen.*]

Then wes the Suord by the Gentleman Vsher brought to ye Lyone quho taking it deliuered it to ye Archbischope quho laying it one the table, prayed in this maner,

Heir our prayers wee beseiche the O Lord and woscheffe by the right hand of thy Maiestie to blisse and sanctifie this Suord[8] quherwith thy seruant Charles desyris to be Girt, yat by the samen he may defend churches vidowes and orphanes, and all ye people of God, against the sauage creuelty of Paganes and Infidells; and yat it may be a terror and fear to all thesse yat lay one vait to doe mischeiffe, throughe [9]Jesus Christ o^r^ Lord([9]). Amen.

Then did ye Archbischope take ye Suord, and putting it in ye Kings hand said

Receaue this Kinglie Suord for the defence of the faith of Christ, and

[1] Prynne adds: "5. The Crown of his Majesties head."
[2] Prynne reads "the Dean of the Chappel."
[3] Christ: *add.* Prynne.
[4] his: B.M.
[5] receave invincable† fortitude and grace and having iustlie governed thy temperall kingdoms thou mayest: *add.* B.M.
[6] lyfe: B.M.
[7] Jesus Christ: *add.* B.M.
[8] word: B.M.
[9]—([9]) Christ: B.M.

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protection of his holy churche, /and remember him of quhome [fol. 6. the Psalmist did prophicie, saying, Gird thy selue with thy suord vpone thy theighe O thow most mightie, and with thy Suord execut equitie and justice, pursew all hereticks and infideills, defend[1] Vidowes and orphanes; [2]restore ye kinges[3] yat are gone to decay, manteine and defend the Kinges[4] yat are restored; and in good order([2]) destroy the grouthe of Iniquitie, and take punishment of all iniustice, yat you may be glorious in the triumphe of wertew, and rainge with him quhosse Image [5]you beare([5]) for euer and euer. Amen.

Then did ye Earle of Erole Lord Grate Constable of Scotland gird ye Suord about his Ma[ties] syde.

The King therafter returning to ye chaire quherin he wes anoynted, had ye spurrs put one his heeills by the Earle Marishall, and ye Sandalls by the Deane of the chapell.

After this the Archbis: taking the Croune in his hand saying this prayer.

O God the Croune of all the faithfull quho doeth Croune ther heades with pretious stones yat trust in the, blisse and sanctifie this Croune [that as the same is adorned with many precious Stones, so this thy Servant that weares the same may be replenished of thy Grace with the manifold gifts of all precious Virtues, through Christ our Lord. *Amen.*]

Then did the Archbis: put ye Croune one ye Kinges heid, sayinng, God croune the vith a Croune of Glorie and Righteousnes, with the honor and wertew of fortitude yat by a right faith, and manifold fruits of Good vorkes you may obteine the Croune of ane euerlasting kingdome, by the gifte of him quhosse kingdome endureth for euer. Amen.

Then Lyone King of Armes assisted by the Lord Grate Constable, caussed a Herald call ye quhole noblemen eache according to his rancke quho cum 3. and 3. and one ther knees, with ther hands tuoched ye Croune one the Kinges head and holding vpe ther hands whill thesse vordes wer read by the Bischope of Dumblaine (in respecte ye Lyone could not doe it being a calling vpe ye nobilitie with ye Constable and Marishall) So[6] mot God([6]) helpe me[7] as I shall support the. And quhen they had done they all did hold vpe ther hands, and suare to be loyall and trew subiects.

Then went ye Earle Marishall to ye foure corners of the stage, hauinng in his hand ye Obligatorie othe of the people, and read ye samen to ye Lyone King of Armes quho proclaimed it to ye people, they holdinng vpe ther hands said Amen.

The othe wes thus

[1] *om.* B.M.
[2]—([2]) *om.* B.M.
[3] things: Prynne.
[4] things: Prynne.
[5]—([5]) the Lords: B.M.
[6]—([6]) God not: Prynne. God: B.M.
[7] *om.* B.M.

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We sueare and by the holding wpe our hands doe promisse all subiectione and loyaltie to him[1] Charles [2]our dread Souerane([2]); and as wee visch God to be mercifull to ws, shall be to his Ma[tie] treu and faithfull: and be euer redey to bestow our Landis, Liues, and quhat els God hath giuen ws, for the defence of his sacred persone and Croune.

Then did ye Earles[3] and Viscounts put one ther Crounes and Coronetts, and ye Lyone his Croune bot ye Lordes and ye eldest sones of Earles and Barrons of parliament did continew beare and vncouered.

This thus performed, then wes the Anthem sung by the Queire, Be stronge and of Good Courage, and obserue the commandiments of the Lord to walke in his wayes [and keep his Ceremonies, Precepts, Testimonies and Judgements. And almighty God strengthen and prosper thee, wheresoever thou goest. The Lord is my ruler, therefore I shall want nothing. The King shall rejoyce in thy strength oh Lord, exceeding glad shall he be of thy Salvation. For thou hast granted him his hearts desire, [4]and has not denyed([4]) him the request of his lips, for thou hast prevented him with blessings of goodness, and has set a Crown of pure Gold upon his Head.]

After this did ye Lord Camberlaine† lousse the Kinges Suord quherwith by the Constable he wes girt, the Kinge taking it in his hand offers it: the Archbischope layes it one ye Communion table: then did ye Lord Constable redeeme it vith ane offring, and drauing it fourth did carey the same naked befor ye King.

Lykewayes the Archbis: did take ye Scepter and put it in the Kinges right hand with thesse vordes,

Receaue the Scepter ye seinge of Royall pouer the rode of the kingdome the rode of vertew, yat thow mayest gouerne thy selue aright, defend the holy churche, and all christian people committed be God to thy charge, punishing the vicked and protecting the just.

Then said ye Archbis: this prayer.

O Lord the fontaine[5] of all good thinges and author of all good[6] proceidinges[7] we beseiche the [to this thy Servant that he may rightly use the Dignity which he hath by Inheritance; vouchsafe [8]to confirm([8]) the Honour which thou hast given him before all Kings, and enrich him with all Benedictions. Establish his Throne, visit him with increase of Children, let Justice spring up in his dayes and his Soul be filled with joy and gladness, till he be translated to thine everlasting kingdome *Amen.*]

/After this the Archbis: did blisse the King saying [fol. 7.

The Lord Blisse the, and keepe the and as he hath made the King

[1] King: Prynne.
[2]—([2]) *om.* B.M.
[3] duikes: B.M.
[4]—([4]) lord exceedingly glad sall he be of thy Salvation, for theu will grant him his hearts desire and hes grantit: B.M.
[5] of all things: *add.* B.M.
[6] *om.* B.M.
[7] grant: *add.* Prynne.
[8]—([8]) *om.* B.M.

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ouer his people so he may still prosper the in this vorld[1] and in the vorld to come make ye partaker of his euerlasting fælicitie. Amen.

Then did the King kisse ye Archbischope and Bischopes assistants.

After wiche† King ascendit the stage attendit by diuers the pryme officers and nobilitie the Queir singinng te Deum laudamus, wich being endit ye Archbischope did inthronize[2] the King sayinng

Stand and hold fast from hencefourth the place quherof thow arte the lawfull and Righteous heire, by a longe and lineall successione of your fathers, wich is nou deliuered to you by authoritie of Almightie God,[3] and as you see the Clergie come more neire the altar, then vtheres, so quhen it is convenient you vill Remember to giue them yat[5] honor and respecte wich is dew wnto ther places, yat the mediator of[6] God and Man may establishe you in this[7] throne,[8] and with him you may liue and rainge for euer.

Then went the Lord Chancelour to ye foure corners of the stage ye Lyone King of Armes goinng befor him and proclaimed his Ma^ties^ pardone, with offer of the same wnder ye Grate Seall of the Kingdome to all quho shall requyre it, vpone wiche ye people made ther acclamations craying God Saue the King.

This done ye Lyone did call ye Archbischopes and Bischopes, quho kneeled doune and did ther homage, ther handes being betuix the Kinges handes, and by the Earle Marishall thesse vordes wer read wnto them,

I. I. S. A. S. etc. shall be faithfull and trew and seuth[9] and treuth beare wnto you our Souerane Lord, and your heires Kinges of Scotland and I shall doe and treulie accknoledge the seruice of the Landis wich I claime to hold of you in the right of the churche So God helpe me.

Then did they againe kisse ye Kinges left cheicke.

The King gaue the Scepter to Johne Earle of Rothes quho caried it; and then went doune to his chaire, bot befor he remoued

The Lyone King of Armes called the Lords temporall quho in lyke maner kneeling and holding ther handes betuix ye Kinges, thesse wordes by the Bischope Dumblain wes read wnto them.

I. B. become your leigeman, and treuth and faith: shall beare wnto you, liue and dye against al maner of folks quhomsoeuer in your seruice So God me helpe.

They did all of them kisse the Kinges lefte cheeke also.

Then did ye King arraysse from his throne, Rothes bearing ye Scepter befor him and descendit from the stage, to his chaire of Stait ouer aganist ye pulpit.

[1] *om.* B.M.

[2] In speaking of this, B.M. uses the word "encourageth": Prynne, however, "Enthronizeth."

[3] and by the hands of us the Bishops and Servants of God: *add.* Prynne.

[4] where: Prynne. yn: B.M.

[5] their: B.M.

[6] betwixt: B.M.

[7] kingly: *add.* Prynne: not B.M.

[8] kingdom: B.M.

[9] faith: Prynne.

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And then the Archbischope goinng to ye Table did begin ye Communion, the King receuing it with grate reuerence, wich being endit and ye blissing giuen.

The King with ye Croune one his head, in his Robes, and Scepter in his hand, returned with his quhole Traine in soleme maner (as he entred) to his palace, the Trumpetts sounding, wer anssuered by the Castell of Edinbrughe with ye thundring of grate ordinance.

And imediatly after his Ma^tie^ begude to marche from the stage, then wes ye pices of Gold and Siluer coyned for yat purpois flunge all ye way as he went by the Bischope of Murray almoner for the tyme, among ye people.

This Coyne had ye Kinges face one ye one syde in his Coronatione Robes, vith this circumscriptione, Carolus dei Gratia Scotiæ Angl: Fran: & Hyb: Rex: Coronat: 18 Junij 1633. and one ye reworsse a Thissell, floured full in 3. grate stemes and maney small branches issewing from it with this dewysse Hinc Nostræ Creuere Rosæ.

Finis[1]

[1] At end of the B.M. manuscript is written in the same hand: Upoun Wednishday the 12 of Maij 1647 Mr. Persoun of Leith was admitted.

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APPENDIX VI.

CORONATION OF KING JAMES I.

The following service has been transcribed from Prynne's *Signal Loyalty and Devotion of Gods true Saints, and Pious Christians, towards their Kings:* London, 1660, Part ii, pp. 263–302, by Mr. Alfred Rogers, from the copy in the University Library, Cambridge.

We have inserted [in square brackets] some small roman numerals in Prynne's summary of contents in order to indicate the corresponding titles or sections of our own comparative Table, printed as our second appendix (pp. 73–78 above). The disorder in which these numerals occur in his summary will justify the remark of the late Mr. Maskell (*Monum. Ritual.* ii. p. 9, note 13, ed. 1882) that Prynne's account of the Coronation is 'very obscure and confused.'

Prynne has not shown how far his two copies agreed together, or how the one differed from the other. Yet he was the more bound to have done this because of the unsupported and, as we find, unfounded charge which he had helped to bring against Abp. Laud, that "In generall he compiled the forme of his Majesties Coronation [in 1625–6] different from that of K. *Edward* the 6th and King *Iames;* inserting some prayers and ceremonies into it out of the *Roman Pontificall.* . . . Among others, this, . . . *Stand and hould fast.*"[1] This is the only instance of an (alleged) inserted prayer that was given at the trial, and we know that the form *Sta et retine* had as a matter of fact been used *both* for K. Edward VI.[2] *and* for K. James I.[3]

The reader will note that the prayers in their complete latin original form cease to be given by Prynne after a certain point. We print in *italics* those latin forms which Prynne *does* supply. Perhaps we may infer that those passages which have not the latin were gathered from one of his 'two Authentick Copies,' while the remainder were taken from the other copy. As the prayers which (in Prynne) lack latin belong to the order of the Coronation of the Queen, it would seem reasonable to infer that they were derived from the Order for K. James I., were it not for Prynne's explicit statement elsewhere that the unction was not then 'in forme of a crosse.' But such a statement must be received with caution.

[1] Prynne's *Canterbury's Doom*, 1646, pp. 69, 70.

[2] *Records* ap. Burnet *Hist. Reform.* bk. i. No. 4. Cf. *Signal Loyalty* ii. 250.

[3] See Heylin's note of the copy which was in the King's Closet, *supra* p. 87.

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In order that the reader may see at a glance how the sections follow one another in the order for K. James &c. as Prynne has given it, we here prefix a list of the contents.

A Brief out of *Liber Regalis.* The Preparation. The Evening before the Coronation (p. 264). The Morning of the Coronation. Processio ad Templum de Palatio. Ascentio ad Thronum. Interrogatio Populi (p. 268). Descentio ad Altare. Oblatio. Concio. Juramentum Regis (pp. 269–272). Himnus, 'Veni Creator.' Litaniæ (p. 273). Unctio Regis (p. 278). [Traditio] Collobii, &c. Oblatio Gladii. Sceptri (p. 284). Virgæ. Benedictio Regis (p. 286). Ascentio ad Thronum. Inthronizatio. Homagium (p. 287). Cæremoniæ supportationis Coronæ. Communio Sacra (288). Descentio ad oblationem. Tunica. [Traditio] Gladii (p. 291). Armillæ (p. 292). Pallii. Coronæ. Annuli (p. 295). Communicatio Regis. Ascentio ad Thronum. Finis Communionis. Descentio ad Tumulum Edwardi Confessoris. Depositio Coronæ sacræ et vestium (p. 296). Indutio Coronæ Novæ et vestium. Discessio de Templo ad Palatium.

[Consecratio Reginæ:—Ad ingressum Ecclesiæ (p. 297). Benedictio Reginæ. Vnctio (p. 298). [Traditio] Annuli (p. 300). Coronæ. Sceptri et Virgæ aureæ (p. 301). Supportatio Reginæ (p. 302). Inthronizatio, &c.]

[1]Ceremonies and Prayers
used at King *James*, Queen *Annes*,
and our late King Charles
their *Coronations* at *Westminster*
(of which I have two Authentick Copies),
never formerly printed.

Processio ad Templum de Palatio [i.].

Ascentio ad Thronum [ii.].
Interrogatio Populi.
Descentio ad Altare.

Oblatio [iii.].
Concio [iv.].
Juramentum Regis [v.].

Himnus, veni Creator [vi.].
Litaniæ.
Unctio Regis [vii.].
Investitura Regis [viii, xi.].
Benedictio Regis [xii.].
Ascentio ad Thronum.
Inthronizatio [xiii.].
Homagium [xiv.].

Colobii, &c [viii.].
Tunica.
Gladii.
Armillæ [ix.].
Pallii.
Coronæ [x.].
Annuli [xi.].
Oblatio Gladii.
Sceptri.
Virgæ.

[1] Signal Loyalty &c. Part 2. By *W. Prynne*, 1660: p. 263.

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Cæremoniæ supportationis Coronæ.

Communio Sacra [xv.].

Descentio ad oblationem.
Communicatio Regis [xvi.].
Ascentio ad Thronum.
Finis Communionis [xvii[a].].

Descentio ad Tumulum Edwardi Confessoris [xvii.[b]].
Depositio Coronæ sacræ et vestium.
Indutio Coronæ Novæ et vestium.
Discessio de Templo ad Palatium.

[1]*A Brief out of the Book of the Rites of the Coronation, called* Liber Regalis.

1. The person that is to Annoint and Crown the King, is the Lord Arch-bishop of *Canterbury.*[2]

2. The place is the Church of *Westminster*, to which it is by divers Charters granted, to be *Locus constitutionis et Coronationis Regiæ et Repositorium Regalium.*[3]

3. The time (if it may well be) some Sonday or Holy-day.

The Preparation.

1. There is a Stage set up, square, close to the four high Pillars, between the Quire and the Altar, railed about, which Stage is to be spread with Tapestry, and the Railes of it to be richly covered.

2. It is also to have Stairs, out of the Quire up to it: and down from it to the Altar, other Staires Eastward.

3. There is a Throne of Estate for the King to be erected on the said Stage, adorned in all points as is meet.

4. There is also another Chair of Estate for the King, to be set below by the Altar, on the right side of it, and a Fald-stool, with Cushions for the King to pray at.

5. There is a traverse also to be made in St. *Edwards* Chappell, for the King to disrobe himself in, after the Ceremonies of his Coronation ended.

[1] P. 264. Compare "A' the Draft Order, 1626, p. 6 n. above.

[2] [If for any cause the Abp. of Canterbury were unable to perform the ceremonies of inunction and coronation, his place, according to the *Liber Regalis* A.D. 1377, was to be supplied by another prelate 'qui inter episcopos tunc presentes dignior reperiatur, aut cui dictus metropolitanus dictum officium velit committere.' The statute 1 W. & M. c. 6. now gives the right of appointment to the Sovereign.]

[3] [The *Regalia* were formerly kept in the Treasury at Westminster, the 'Chapel of the Pyx.']

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[1]*The Evening before the Coronation.*

1. The Evening before the Coronation, the King is to be put in minde to give himself a certain space to contemplation and prayers.

In what sort it is set down, *in Libro Regali.*

It appertaineth by office to the [2]Abbot of *Westminster*, to remember his Majesty of this and other observances.

2. There is then also to be delivered by his Majesties appointment to such persons, as he shall like to assigne to carry them ;

1. The Regall.
2. The Paten.
3. The two Scepters.
4. The Rod with the Dove.
5. The Spurs.

3. There is then also to be delivered to his Majesty, the *Tunica*, or Shirt of red Silke, with the places for the annoynting opened, and looped close, which he is to wear next over his Shirt.

The Morning of the Coronation.

1. It is to be provided, that all the *Regalia* (that is, King *Edward* the Confessors) Crown and other Ornaments, together with the Ampull wherein is the Oyle,[3] with which antiently the Kings and Queens have been anoynted,([3]) be laied ready upon the Altar.

2. It is to be provided, that the Crown and other Robes Royal, which the King is to put on and wear after the Rites of the Coronation ended, be brought and laid ready in the traverse[4] within Saint *Edwards* Chappel.

3. There is cloth to be spread on the ground, from the Pallace Hall door unto the Stage in the Church, for [5]his Majesty to tread on all the way, by the Heir of the Lord *Beauchamp* of *Bedford* Almoner for the Coronation day.

The receiving of the King into the Church.

1. The Archbishop and Bishops of the Realm then present, together with the Church and Quire of *Westminster* onely, are to meet the King at the Pallace gate, in procession wise.

[1] P. 265. [2] Since to the *Dean* thereof.

[3]—([3]) [These words are not in the 1626 Orders.]

[4] [*The traverse* :—Cf. '*Eritque ibi locus clausus iuxta altare cum curtinis per regios ministros preparatis.*' Missale Westm. (ed. Legg) p. 722.

[5] P. 266.

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2. Two Bishops assigned by the King, are to bear the one the Regal, the other the Paten.

3. After[1] them, three Peers (by the King likewise to be appointed) are to bear, the one the Scepter with the Crosse, the other the long Scepter, the third the Rod with the Dove.

4. After[1] them the three Swords to be born, *per Comitem Cestrie*, 2. *Huntingdon*, and 3. *Warwick*.

5. After[1] them a Peer by the King, appointed to bear the Spurs.

6. Then the King under a Canopy born by the Barons of the Cinque Ports. The King supported by the two Bishops of *Durham* and *Bathe*.

7. *Abbas Westmonaster. semper lateri Regis adhærendo præsens debet esse pro dicti Regis informatione in hiis quæ dictæ Coronationis concernunt solennitatem. Ad ipsum vero hoc officium solummodo spectat.*

The King is to be received into the Church with an Anthem.[2]

Protector noster.

Protector noster aspice Deus, et respice in faciem uncti tui, quia melior est dies una in Atriis tuis super Millia. Quam dilecta, &c. *Gloria patri*, &c. Behold O Lord, our Protector, and look upon the face of thine Anointed, because one day in thy Court, is better then a thousand *Psal. Quam dilecta*, &c. 84, 11, *Gloria patri*, &c.

[3]The King passing up the body of the Church, and so through the Quire, goeth up the Staires unto his Throne of Estate, and there reposeth himself.

The King set in his Throne, the Archbishop going to every of the four sides of the Stage, *viz.*, North, South, East and West (the Marshall of *England*, going before him to all the said places), asketh the people if they be willing to accept of the King as their Soveraigne, that he may be Anointed and Crowned? *His verbis.*

The people demanded if they be willing.

Sirs, here I present unto you King *James*, the rightful Inheritor of the Crown of this Realm, wherefore all you that be come this day to do your homage, service, and bounden duty, be ye willing to do the same?

Or thus,

Sirs, here present is *James* rightfull and undoubted Inheritor[4] by the Laws of God and Man, to the Crown and Royal dignity

[1] [Before: p. 12.]

[2] [No mention is here made of a Queen Consort. The Anthem *Protector* is said to be 'newly appointed' for 1626. p. 13.]

[3] P. 267. [4] Nota.

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of *England*, with all things thereunto annexed and appertaining, elect, chosen and required by all three Estates of this same Land, to take upon him this said Crown and Royal dignity, whereupon you shall understand that this day is fixed and appointed by all the Peers of the Land, for the consecration, enunction and Coronation of the said most excellent Prince *James*. Will you serve him at this time, and give your wills and assents to the same Consecration, Enunction, and Coronation?

Or thus,

Will you take this worthy Prince *James*, right Heir of the Realm, and have him to your King, and become Subjects to him, and submit your selves to his Commandements?

This while, the King standing up, turneth himself to every of the four sides, as the Archbishop is at every of them speaking to the people.

The people signifying their willingnesse, by answering[1] all in one voice, Yea, Yea, *God save King James*.

The Quire singeth the Anthem.

FIRMETUR MANUS.

Firmetur manus tua, et exaltetur dextra tua, justitia et judicium preparatio sedis tuæ, Misericordia et veritas precedent faciem tuam, Alleluiah.

Firmetur manus tua.

Let thy hand be strengthned, and thy right hand be exalted. Let Justice and Judgement be the preparation of thy Seat, and Mercy and Truth go before thy Face. *Alleluia Ps. misericordias Dei.* Glory be to the Father, &c.

While the Quire singeth the Anthem, the Archbishop goeth down to the Altar, and revesteth himself there.

The Archbishop being there ready, the King, supported by the two Bishops, (as before) and attended by the Abbot of *Westminster*, goeth down from his Throne to the Altar.

The Kings Offering, and the Sermon.

There he maketh his first Oblation, which is, *Pallium unum et una libra auri.*

After the King hath offered, he kneeleth down at his Fald-stool.

The Archbishop saith the Prayer.

[1] P. 268. [The words 'Yea, Yea' are not in the orders for 1626.]

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DEUS HUMILIUM.

Deus humilium visitator, qui nos Sancti Spiritus illustratione consolaris, pretende super hunc famulum tuum Jacobum gratiam tuam, ut per eum, tuum in nobis addesse† sentiamus adventum per Dominum Christum nostrum, &c.

[1]*Deus visitator humilium.*

O God which dost visit those that are humble, and dost comfort us, by the light of thy Holy Spirit, send down thy Grace upon this thy servant *James*, that by him we may feel thy presence amongst us, through Jesus Christ.

Then doth the Sermon begin, which the King heareth in his Chair of Estate by the Altar on the South side of it.

The Sermon being done, the Archbishop goeth to the King, and asketh his Majesty concerning his willingness to take the Oath, usually taken by his Predecessors.

The King (shewing himself willing therewithall) ariseth and cometh to the Altar.

The Archbishop ministreth the three first questions, and the King answereth them severally. *Scilicet*,

I. QUÆSTIO.

Si leges et consuetudines ab antiquis justis et Deo devotis Regibus, Plebi Anglorum concessas cum sacramenti confirmatione eidem Plebi concedere et servare voluerit, et præsertim leges consuetudines et libertates a glorioso Rege Edwardo Clero et populo concessas, &c.

Dicto autem Principe se promittente omnia præmissa concessurum et servaturum. Tunc exponat ei Metropolitanus de quibus jurabit. Ita dicendo, &c.

PRIMA QUÆSTIO.

Servabis Ecclesiæ Dei, cleroque et populo pacem ex integro et concordiam in Deo, secundum vires tuas? Respondebit, servabo.

[2]SECUNDA QUÆSTIO.

Facies fieri in omnibus judiciis tuis equam et rectam justitiam et discretionem in misericordia et veritate secundum vires tuas? Resp. Faciam.

[1] P. 269. [2] P. 270.

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TERTIA QUÆSTIO.

Concedis iustas leges et consuetudines esse tenendas, et promittis per te eas esse protegendas, et ad honorem Dei corroborandas, quas vulgus elegerit *secundum vires tuas? Respondebit, Concedo et promitto.*

Sequitur admonitio Episcoporum ad Regem, et legatur ab uno Episcopo coram omnibus Clara voce. Sic dicendo.

Domine Rex a vobis perdonari petimus, ut unicuique de nobis, et Ecclesiis nobis commissis, Canonicum Privilegium ac debitam legem atque justitiam conservetis, et defensionem exhibeatis, sicut Rex in suo regno debet, unicuique Episcopo et Ecclesiis sibi commissis.

Respondebit,

Animo libenti et devoto, promitto vobis et perdono, quia unicuique de vobis et Ecclesiis vobis commissis Canonicum Privilegium et debitam legem atque justitiam Servabo, et defensionem quantum potuero, adjuvante Domino, Exhibebo, sicut Rex in suo Regno unicuique Episcopo et Ecclesiis sibi commissis quod rectum exhibere debet.

Adjiciantur prædictis Interrogationibus quæ justa fuerint.

Pronunciatis[1] *omnibus supradictis, dictus Princeps confirmet se omnia prædicta esse servaturum. Sacramento super altare coram cunctis protinus præstito.*

[2]JURAMENTUM GALLICE.

Sire, boulez bous granter et garder, et per bostre serment confirmer au peuple de Angleterre les leys et les custumes a eulx grantes par les Roies de Angleterre et bos predecesseurs droictereulx et deboutez a dieu, et nommement les leys, les custumes, et les franchisez granter au Clergie, et au peuple par le glorieus Roy Saint Eduard bostre predecesseur Responsio Regis. Je les grant et promet. Episcopus. Sire, garderez bous a Dieu et au seinte Eglise, au Clergie et au peuples, paix et accord en dieu entirement selonque bostre poer? Resp. Regis. Je le garderay. Episcopus. Sire, ferez bouz faire en toutz boz jugements droit, justice, et discretion in misericorde et berite a bostre poer? Resp. Regis. Je le feray. Episcopus. Sire, granterez bouz a tenir et a gardir les leys, et les custumes droicturelles les quelux la Communaute de bostre Reaume auera es leus, et lez defenderez et afforcerez al honor de dieu, a bostre poer? Resp. Regis. Je le grant et promet.

[1] [*Prenunciatis:* MS. Bodl. Rawl. c. 425 (collated by Dr. J. Wickham Legg.)]

[2] P. 271.

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THE KING'S OATH IN ENGLISH.

Sir, Will you grant and keep, and by your Oath confirm to the People of England, the Lawes and Customes to them granted by the Kings of England (your Lawful and Religious Predecessors;) and namely the Laws, Customes, [1]and Franchises granted to the Clergy and to the People, by the glorious King St. Edward your Predecessor.[2]

Rex Resp.

I grant and promise to keep them.

Episcopus.

Sir, Will you keep Peace and Agreement entirely (according to your power) both to God, the holy Church, the Clergy and the People?

Rex.

I will keep it.

Episcopus.

Sir, Will you to your power, cause Law, Justice, and Discretion in Mercy and Truth, to be executed in all your judgements?

Rex.

I will.

Episcopus.

Sir, Will you grant to hold and keep the Lawes and rightfull Customes, which the Commonalty of your Kingdom have, and to defend and uphold them to the honour of God, so much as in you lye.

Responsio Regis.

I grant and promise so to do.

This done the King sweareth to the observation of what he hath promised then upon the Altar.

After the Oath thus taken, the King returneth to his Chair of Estate again.

The Archbishop beginneth the Hymn, *Veni Creator spiritus*, and the Quire sing it.

The Hymn ended, the King kneels down at his Faldstool, and the Archbishop saith the Prayer, *Te invocamus*, &c.

[1] P. 272. [2] [For the "Addition" in 1626, see above at p. 19.]

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[1]Te invocamus Domine.

Te invocamus Domine sancte Pater Omnipotens eterne Deus, ut hunc famulum tuum Jacobum, quem tuæ divinæ dispensationis providentia in primordio Plasmatum usque hunc præsentem diem Juvenili flore letantem crescere concessisti; eum tuæ Pietatis dono ditatum plenumque gratia veritatis de die in diem coram Deo et hominibus ad meliora semper proficere facias, ut summi regiminis solium, gratiæ supernæ largitate gaudens suscipiat: Et misericordiæ tuæ muro ab hostium adversitate undique munitum Plebem sibi commissam cum pace propitiationis et virtute victoriæ feliciter regere mereatur, per Jesum Christum.

We beseech thee, O Lord holy Father, almighty and everlasting God, for this thy servant *James*, that as at the first thou broughtest him into the world by thy Divine Providence, and in the flower of his youth, hast preserved him untill this present day, so thou wilt evermore enrich him with the gift of piety, fulfill him with the grace of truth, and increase him daily in all goodnesse in the sight of God and men, that he may joyfully receive the seat of supreme Government, by the gift of thy supernal Grace; and being defended from all his Enemies, by the wall of thy Mercy, he may happily govern the people committed to his charge.

After the prayer done, beginneth the Letany to be sung by two Bishops. *Vel duo Cantores. Infra Letaniam hæc adjungantur. Ut præsentem famulum tuum in tua pietate, Justicia et sanctitate confirmare et conservare digneris, te rogamus audi nos. Postea sequantur hæ orationes.*

Omnipotens sempiterne Deus creator omnium [2]Imperatorum, angelorum(2) Rex regnantium, Dominusque Dominantium, qui Abraham fidelem famulum tuum de hostibus triumphare fecisti; Moysi et Josuæ populo Prælatis multiplicem victoriam [3]tribuisti; humilemque David puerum tuum Regni fastigio sublimasti. Salomonem Sapientiæ, pacisque ineffabili munere ditasti. Respice nos ad preces humilitatis nostræ, et super hunc famulum tuum quem supplici devotione in Regem consecramus Benedictionum tuarum dona multiplica, eumque dextræ tuæ potentia semper et ubique circunda, quatenus prædicti Abrahæ fide firmatus, Moysis mansuetudine fretus, Josuæ fortitudine munitus. Davidi humilitate exaltatus. Salomonis sapientia decoratus, Tibi in omnibus placeat. Et per tramitem justitiæ inoffenso gressu semper incedat. Ecclæsiamque tuam deinceps cum Plebibus sibi annexis ut enutriat ac doceat, muniat et instruat. Contraque omnes visibiles

[1] P. 273. [2]—(2) [imperator an[illegible]olorum : *Pontif.* &c.] [3] P. 274.

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et invisibiles hostes eidem potenter regaliterque virtutis regimen administret, Et ad veræ fidei pacisque Concordiam eorum animos (te opitulante) reformet, ut horum populorum debita subjectione fultus, cum digno amore glorificatus, ad paternum decenter solium tua miseratione concendere mereatur. Tuæ quoque protectionis galea munitus, et scuto insuperabili jugiter protectus, armisque cœlestibus circundatus, optabilis victoriæ triumphum feliciter capiat terroremque suæ potentiæ infidelibus inferat. Et pacem in militantibus letanter reportet per Dominum nostrum qui virtute Crucis Tartara destruxit, regnoque diaboli superacto, ad cœlos victor ascendit, in quo potestas omnis regum consistit et victoria, qui est gloria humilium et vita salusque Populorum, qui tecum vivit. Amen.

O Almighty and everlasting God, Creator of all things, Ruler of Angels, King of Kings, and Lord of Lords, who didst cause thy faithful servant *Abraham* to triumph over his enemies; didst give many victories to *Moyses*, and *Joshua*, the Governors of thy people, didst exalt thy lowly servant *David* unto the height of a Kingdome; didst enrich *Solomon* with the unspeakable gift of Wisdome and Peace. Give ear we beseech thee unto our humble Prayers, and multiply thy blessing upon this thy Servant, whom in lowly devotion we do consecrate our King; that he being strengthned with the faith of *Abraham* indued with the Mildnesse of *Moyses*, armed with the [1]Fortitude of *Joshua*, exalted with the humility of *David*, beautified with the Wisdome of *Solomon*, he may please thee in all things, he may alwaies walk uprightly in the way of Righteousnesse, he may nourish and teach, defend and instruct thy Church and people, and like a mighty King, minister unto them the government of thy Vertue against all enemies visible and invisible, and by thy help reform their mindes to the concord of true Faith and peace, that being underpropped by the due Obedience, and honoured by the condign Love of these his people, he may, by thy mercy royally ascend up to the throne of his forefather, and being defended with the Helmet of thy protection, covered with thy invincible shield, and all clad with heavenly Armour, he may gloriously triumph, and by his power both terrifie infidels, and bring joyfull peace to those that fight for thee, through our Lord, who by the power of his Crosse hath destroyed Hell, and having overthrown the Kingdome of the Devil, is with victory ascended into Heaven, in whom doth consist all Power, Kingdome and Victory, who is the glory of the humble, the life and salvation of his people, who liveth with thee and the holy Ghost.

[1] P. 275.

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Benedic domine, &c.,[1] *hunc regem nostrum* Jacobum, *qui regna moderaris a sæculo, et tali eum benedictione glorifica, ut Davidis teneat sublimitatis*[2] *sceptrum et glorificatus in ejus te propitio reperiatur merito. Da ei tuo inspiramine cum mansuetudine ita regere Populum sicut Salomonem fecisti regnum obtinere pacificum. Tibi cum timore semper sit subditus, tibique militet cum quiete. Sit tuo Clipeo protectus cum Proceribus, et ubique tua gratia major existat. Honorifica eum præ cunctis regibus Gentium. Felix populis dominetur, et feliciter eum, Nationes adorent. Vivat inter gentium Catervas magnanimus. Sit in judiciis æquitatis singularis. Locuplet eum tua prædives dextera frugiferam obtineat patriam. Et ejus liberis tribuis*[3] *profutura Præsta ei prolixitatem vitæ per tempora, ut in diebus ejus oriatur justitia. A te robustum teneat regiminis solium*[4] *et eum Jocunditate et Justitia eterno glorietur in regno.* Amen.

O Lord, thou that governest all Kingdomes from everlasting, blesse we beseech thee this our King, that he may rule like *David*, and by thy mercy obtain his reward. Grant that by thy inspiration he may govern with the mildenesse of *Solomon*, and enjoy a peaceable Kingdome. Grant that he may serve thee with fear, and fight for thee with constancy. Protect him and his Nobles with thy Shield, and alwaies give him victory by thy Grace. Honour him before all the Kings of the earth; Let him rule over Countryes, and let Nations adore him. Let him be singular in Judgement and Equity, and make him rich with thy rich right hand. Give him a fruitful Country, and give to his Children all good things. Give him a long life in this world, and in his dayes let Justice flourish. Strengthen thou the throne of his Government, and with gladnesse and righteousnesse, let him glory in thy eternal Kingdome, through Jesus Christ.

Deus ineffabilis author mundi, Creator generis humani, Gubernator imperii Confirmator regni, qui utero fidelis amici tui Patriarchæ nostræ Abrahæ prælegisti Regem seculis profuturum. Tuum presentem Regem hunc cum exercitu suo per intercessionem omnium Sanctorum uberi benedictione locupleta, et in solium Regni firma stabilitate connecte visita eum sicut Moysem in Rubro, Josuam in Prælio, Gedeon in agro Samuelem in templo. Et illa

[1] [The "*&c*" occurring here and there near the beginning of a prayer, may perhaps be due to Prynne's using one copy with the Latin prayers at length to supplement another copy which had the catch-words only, and grafting the latter upon the former for the press.]

[2] [sublimitas : *Prynne.*]

[3] [libris : *Prynne.*—'tribuis' (*for* tribuas) is the reading likewise of Bodl. Rawl. c. 425.]

[4] P. 276.

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eum benedictione syderia, ac sapientiæ tuæ rorę perfunde, quantum beatus David in Psalterio, Salomon filius ejus, te remunerante precepit e cælo. Sis ei contra acies Inimicorum lorica, in adversis galea, in prosperis patientia, in protectione Clipeus sempeternus, et præsta ut gentes illi teneant fidem. Proceres sui habeant pacem, diligant Caritatem, abstineant se a cupiditate, loquantur justitiam, custodiant veritatem. Et ita populus iste pullulet coalitus benedictione æternitatis ut semper permaneant tripudiantes in pace victores, per Christum Dominum nostrum, &c.

[1]God the unspeakable Author of the World, the Creator of Mankinde, the Governor of Empires, the Establisher of Kingdomes, who out of the loynes of thy faithfull friend our Father *Abraham*, didst choose a King that should save all Nations. Blesse we beseech thee this our present King, and his Army with a rich blessing. Establish him in the throne of this Kingdome. Visit him, as thou didst visit *Moyses* in the Bush, *Josua* in the Battel, Gedeon in the Field, and *Samuel* in the Temple; besprinkle him with the dew of thy Wisdome, and give unto him the blessing of *David* and *Solomon*. Be thou unto him a coat Armour against his Enemies, and an Helmet in adversity. Give him patience in Prosperity, and protect him alwaies with thy Shield. Grant that other Countries may keep Faith unto him, and that his Nobles may live in Peace, embrace Charity, abstain from Covetousnesse, speak Justice and maintain Truth; and so this people may grow up together with the blessing of Eternity, that having overcome, they may rejoyce in everlasting peace, through Christ our Lord.

Deus qui populis[2] *tuis virtute consulis, et amore dominaris, da huic famulo tuo Jacobo spiritum sapientiæ, cum regimine disciplinæ, ut tibi toto corde devotus in regni regimine maneat semper idoneus, tuoque munere ipsius temporibus securitas Ecclesiæ dirigatur, et in tranquillitate devotio Christiana permaneat, ut bonis operibus perseverans ad æternum regnum te duce valeat pervenire, per Dominum Jesum Christum,* &c.

God which providest for thy people by thy Power, and rulest over them in Love, grant unto this thy Servant *James*, the spirit of Wisdome and Government, that being devoted unto thee with all his heart, he may so wisely govern this Kingdome, that in his time the Church may be in safety, and Christian Devotion may continue in peace, that so persevering to the end in good works, he may by thy mercy come unto thine everlasting Kingdome, through thy Son our Lord Jesus Christ, who [3]liveth and reigneth with thee world without end. *Amen.*

[1] P. 277. [2] [populus: *Prynne.*] [3] P. 278.

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The Letany being ended, the Archbishop begineth to say aloud,

Sursum Corda.

Resp.

Habemus ad Dominum.

Lift up your Hearts, &c.

Answ.

We lift them up unto the Lord.

Vere dignum et justum est æquum et salutare, nos[1] *tibi semper et ubique gratias agere, domine sancte, pater omnipotens, eterne Deus, electorum fortitudo et humilium celsitudo, qui in primordio per effusionem diluvii Crimina mundi castigare voluisti, et per Columbam ramum olivæ portantem pacem terris redditam demonstrasti. Iterumque Aaron famulum tuum per unctionem olei sacerdotem sanxisti, et postea per kujus unguenti infusionem ad Regendum populum Israeliticum sacerdotes ac Reges et prophetas præfecisti, vultumque Ecclesiæ in oleo exhilerandum† per Prophæticam famuli tui vocem Davidi esse prædixisti. Ita quæsumus omnipotens Pater ut per hujus creaturæ pinguedinem hunc servum tuum* Jacobum *sanctificare tua benedictione digneris, eumque in similitudine Columbæ pacem simplicitatis populo sibi subdito præstare, et exemplo Aaronis in Dei servicio diligenter imitari, regnique fastigia in Consiliis scientiæ et æquitate judicii semper assequi, vultumque hilaritatis per hunc olei unctionem tuamque benedictionem (te adjuvante) Toti Plebi paratum habere facias per Christum Dominum nostrum,* &c.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, Almighty and everlasting God, the strength of thy Chosen, and the exalter of the [2]Humble, which in the beginning, by the pouring out of the Flood, didst chasten the sins of the world, and by a Dove conveying an Olive branch, didst give a token of reconcilement unto the earth, and again didst consecrate thy servant *Aaron* a Priest, by the anoynting of Oyl, and afterward by the effusion of this Oyl, didst make Priests, and Kings, and Prophets, to govern thy people *Israel*, and by the voice of the prophet *David* didst foretell that the Countenance of thy Church should be made cheerfull with Oyl. We beseech thee almighty Father, that thou wilt vouchsafe to blesse and sanctifie this thy Servant *James*, that he may minister Peace unto his people, and imitate *Aaron* in the service of God. That

[1] [os: *Prynne.*] [2] P. 279.

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he may attain the perfection of Government in Counsel and Judgement, and a countenance alwaies cheerful, and amiable to the whole people, through Christ our Lord.

This done, the King ariseth from his Devotion, and reposeth him a while in his chair of Estate.

After a while, he goeth to the Altar, and there disrobeth himself of his upper garments (his under apparel being made open with loops only closed) at the places which are to be anoynted.

The Archbishop undoeth the loops, and openeth the places which he is to anoynt.

The Archbishop first anoynteth his hands: saying,

Unguantur manus, &c. istæ de oleo sanctificato unde uncti fuerunt Reges et prophetæ. Et sicut Samuel David in regem, ut sis benedictus et constitutus Rex in regno isto super populum istum quem Dominus Deus tuus dedit tibi ad regendum et gubernandum; Quod ipse præstare dignetur, qui cum Patre et Spiritu, sancto, &c.

Let these hands be anoynted, as Kings and Prophets have been anoynted, and as *Samuel* did anoynt *David* to be King, that thou maist be blessed, and established a King in this Kingdome over this people, whom the Lord thy [1]God hath given thee to rule and govern, which he vouchsafe to grant, who with the Father and the Holy Ghost, &c.

The mean while the Quire singeth the Anthem, *Sadoc Sacerdos.*

Sadock the Priest, and *Nathan* the Prophet, anoynted *Solomon* King, and all the people rejoyced, and said, *God save the King for ever.*

The Archbishop saith this prayer.

Prospice omnipotens Deus serenibus obtutibus hunc gloriosum Regem, et sicut benedixisti Abraham, Isaack *et* Jacob, *sic illum largis benedictionibus spiritualis gratiæ cum omni plenitudine tua potentia irrigare atque perfundere dignare. Tribue ei de rore cæli et de pinguedine terræ habundantiam frumenti vini, et olei, et omnium frugum opulentiam ex largitate divini muneris longa per tempora, ut illo regnante sit sanitas corporum in patria, et pax inviolata sit in regno, et dignitas gloriosa regalis Pallatii maximo splendore Regiæ potestatis oculis omnium fulgeat, luce Clarissima choruscare atque splendescere qui splendidissima fulgura maximo perfusa lumine videatur. Tribue ei Omnipotens Deus, ut sit fortissimus protector patriæ, et Consolator ecclesiarum ac Cœnobiorum*

[1] P. 280.

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sanctorum, maxima cum pietate regalis munificentiæ, atque ut sit fortissimus regum triumphator, hostium ad opprimendas rebelles, et paganas nationes. Sitque suis inimicis[1] *satis terribilis pro maxima fortitudine regalis potentiæ. Optimatibus quoque atque præcelsis proceribus ac fidelibus sui regni Munificus et amabilis, et pius; Ut ab omnibus timeatur atque deligatur.*[2] *Reges quoque de lumbis ejus per successiones temporum futurorum egrediantur, regnum hoc regere totum, et post gloriosa tempora atque fælicia præsentis vitæ gaudia sempiterna in perpetua beatitudine habere mereatur. Per Christum*, &c.

Look down Almighty God with thy favourable countenance upon this glorious King, and as thou did'st blesse *Abraham*, *Isaac* and *Jacob*, so vouchsafe we beseech thee [3]by thy power, to water him plentifully with the blessings of thy grace. Give unto him of the dew of Heaven, and of the fatnesse of the Earth, abundance of Corn, and Wine, and Oyl, and plenty of all fruits of thy goodnesse long to continue, that in his time here may be health in our Countrey, and Peace in our Kingdome, and that the glorious dignity of his Royal Court, may brightly shine as a most clear lightning, far and wide in the eyes of all men. Grant Almighty God, that he may be a most mighty protector of his Countrey, a bountifull comforter of Churches and holy Societies, the most valiant of Kings, that he may triumph over his enemies, and subdue Rebels and Infidels; that he may be loving and amiable to the Lords and Nobles, and all the faithfull Subjects of his Kingdome, that he may be feared, and loved of all men, that his Children may be Kings to rule this Kingdome by succession of all ages, and[4] that after the glorious and happy dayes of this present life, he may obtain everlasting joy and happinesse through Christ our Lord.

The prayer ended, the Archbishop proceedeth with his anoynting.

1. Of the Breast.
2. Between the Shoulders.
3. Of both the Shoulders.
4. Of the boughes of both his armes.
5. Of his head in the Crown.[5]

The anoynting being done, the Abbot of *Westminster* closeth the loops again which were opened.

The Archbishop saith these prayers.

[1] [inimiciis : *Prynne.*] [2] [diligatur : *Pontif.* &c.] [3] P. 281.
[4] ["Marginal Prynne" puts here an expressive "Nota."]
[5] [Nothing is said here of anointing "in manner of a Crosse."]

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DEUS DEI FILIUS.

Deus Dei filius Jesu Christe dominus noster qui a Patre oleo exultationis unctus est, participibus suis, ipse per præsentem sacri unguinis infusionem spiritus paracliti super caput tuum infundat benedictionem, eandemque usque ad interiora cordis tui [1]*penetrare faciat, quatinus hoc visibili et tractabili dono invisibilia percipere, et temporali regno justis moderaminibus executo æternaliter cum eo regnare merearis, qui solus sine peccato rex regum euivit*[2] *et gloriatur cum Deo patre et spiritu sancto.*

God the Son of God, Christ Jesus our Lord, which was anoynted by his Father with the oyl of gladnesse above his fellowes, he by his holy anoynting, pour down upon thy head the blessing of the holy Ghost, and make it enter into the inward part of thy heart, so that thou maist receive invisible grace, and having justly governed thy temporall Kingdome, thou maist reign with him eternally, who onely being without sin, doth live in glory with God, and the Father, and the holy Ghost.

Deus qui es justorum gloria, et misericordia peccatorum, qui misisti filium tuum pretioso sanguine suo genus humanum redimere qui conteris bella, et propugnator es in te sperantium, cuius arbitrio omnium regnorum continetur potestas. Te humiliter deprecamur, ut præsentem famulum tuum Jacobum in tua misericordia confidentem, in præsenti sede regali benedicas, eique propitius adesse digneris; ut qui tua expetit protectione defendi, omnibus sit hostibus fortior. Fac eum Domine beatum esse, et victorem de invictissimis. Corona eum corona[3] *justitiæ et pietatis, ut ex toto corde et tota mente in te credens tibi deserviat. Sanctam*[4] *tuam Ecclesiam defendat et sublimet, populumque sibi commissum, juste regat, nullis insidiantibus malis eum in justitiam convertat. Accende domine Cor ejus ad amorem tuæ gratiæ, per hoc unctionis oleum, unde unxisti Sacerdotes, Reges, et Prophetas, quatinus diligens justitiam per tramitem similiter justitiæ populum ducens, post peracta a te disposita in regali excellentia annorum curricula, pervenire ad æterna gaudia mereatur. Per Christum Jesum, &c.*

God which art the glory of the Righteous, and the mercy of Sinners, who hath sent thy Son to redeem mankind with his precious blood, who bringest Wars to an end, and defendest those that trust in thee, upon whose good will and pleasure doth depend the strength of all [5]Kingdomes; we humbly pray in

[1] P. 282. [2] cuivit†: *Prynne.* [3] [coronæ: *Prynne.*]
[4] [Sanctum: *Prynne.*] [5] P. 283.

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this Royal seat, to blesse this thy servant, who putteth his confidence in thy mercy, vouchsafe in thy favour to be present with him, that he which desireth to be defended by thy protection, may be stronger then his Enemies. Crown him with the Crown of Justice and Piety, that with all his heart, and all his minde, he may trust in thee, serve thee, defend and advance thy holy Church, and govern the people committed to his charge in justice and equity. Kindle O Lorde his heart with the love of thy grace by the inward annoynting wherewith thou hast annoynted Priests, Kings, and Prophets, that he loving Justice, and leading his people by the wayes of righteousnesse, after the glorious course of this life which thou hast appointed, he may come to eternall joy, through Christ.

The prayers being ended. First a shallow Quoife is put on the King's head (because of the annoynting).

If his Majesties haire be not smooth after it; there is King *Edwards* Ivory combe for that end.

Then the *Colobium* or *Dalmatica* is put on him.

After the putting on whereof, the Archbishop saith the prayer, *Deus Rex Regum*, &c.[1]

The King putteth on the Linnen gloves (part of the *Regalia*).

Then he taketh off his Sword, wherewith he was girt before.

He goeth to the Altar, and there offereth it.

The chief Peer then present offereth, and redeemeth the Sword.

Which having done, he draweth the Sword out, and carryeth it naked before the King, from that time all the solemnity.

The Archbishop taketh the Scepter with the Crosse, and delivereth it into the Kings right hand, with these words;

[2]*Accipe sceptrum regiæ potestatis insigne, virgam scilicet regni rectam, virgam virtutis, qua te ipsum bene regas, sanctam Ecclesiam populumque videlicet Christianum tibi a Domino commissum regia virtute ab improbis defendas, pravos corrigas, rectos pascifices†, et ut viam rectam tenere possint tuo juvamine dirigas, quatenus de temporali regno ad æternum regnum pervenias, ipso adjuvante cujus regnum permanet in secula seculorum.* Amen.

[1] [The Latin of this *Benedictio regalium ornamentorum* is given by Prynne below at p. 129.]

[2] P. 284.

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Receive the Scepter, the signe of Kingly power, the Rod of the Kingdome, the Rod of Vertue, that thou maist govern thy self aright, and defend the holy Church and Christian people committed by God unto thy charge. Punish the wicked, and protect the just, and lead them in the way of righteousnesse, that from this Temporal kingdome, thou maist be advanced to an Eternal kingdome, by his goodnesse whose Kingdome is everlasting.

After the Archbishop saith this prayer.

Omnium Domine fons bonorum, cunctorumque Deus[1] *institutor profectuum,*(1) *tribue quæsumus famulo tuo* Jacobo *adeptam bene regere dignitatem, et a te sibi præstitum honorem dignare corroborare. Honorifica eum præ cunctis regibus, uberi eum benedictione locupleta, et in solio regni firma stabilitate consolida; visita eum sobole, præsta eum prolixitatem vitæ. In diebus ejus semper oriatur Justitia, ut cum Jocunditate et lætitia eterno glorietur in regno.*

O Lord the Fountain of all good things, and the author of all good proceedings, grant we beseech thee to this thy servant *James*, that he may order aright the dignity he hath obtained. Vouchsafe to confirm the honour which thou hast given him, honour him before all Kings, and enrich him with a rich benediction; establish him in the throne of this Realm; visit him with increase of Children, let justice spring up in his dayes, and with joy of gladnesse, let him reign in thine everlasting Kingdome.

[2]Then the Archbishop delivereth the Rod with the Dove into the *Kings* left hand, saying,

Accipe virgam virtutis atque æquitatis, qua intelligas te mulcere pios, et terrere superbos, Errantes viam doce, Lapsisque manum porrige, disperdasque superbos, et releves humiles, ut aperiat tibi ostium Jesus Christus dominus noster, qui de se ipso ait; Ego sum ostium per me si quis introierit salvabitur. Et ipse qui est clavis David *et Sceptrum domus* Israel, *qui aperit, et nemo claudit, claudit et nemo aperit, sit tibi adjutor, qui educit vinctum de domo Carceris, sedentem in tenebris et umbra mortis, ut in omnibus sequi merearis eum de quo Propheta* David *cecinit, Sedes tua Deus in seculum seculi, virga recta est virga regni tui, et imitare ipsum qui dicit. Diligas justitiam et odio habeas iniquitatem, propterea unxit te Deus Deus tuus oleo lætitiæ ad exemplum illius, quem ante secula unxerat præ participibus*[3] *suis, Jesum Christum Dominum nostrum, &c.*

[1]—(1) [institutorum perfectuum : *Prynne.*]
[2] P. 285. [3] [particibus : *Prynne.*]

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Receive the Rod of vertue and equity, Learn to make much of the godly, and to terrifie the wicked. Shew the way to those that go astray. Offer thy hand to those that fall. Repress the proud. Lift up the Lowly, that our Lord Jesus Christ may open to thee the dore, who saith of himself, *I am the dore, by me if any man enter in he shall be safe;* and let him be thy helper, who is the key of *David* and the Scepter of the house of *Israel*, who openeth and no man shutteth, who shutteth and no man openeth, who bringeth forth the captive out of prison, where he sate in darkness and in the shadow of death, that in all things thou mayest follow him of whom the Prophet *David* saith, *Thy seat O God endureth for ever, the Scepter of thy Kingdome is a right Scepter; thou hast loved righteousness, and hated iniquity:* Wherefore God, even thy God hath anointed thee with the oyl of gladness above thy Fellows, even Jesus Christ our Lord.

After this he blesseth the *King*, saying,

[1]*Benedicat tibi*, &c., *Dominus, custodiatque te, et sicut te voluit super Populum suum esse Regem, ita in presenti seculo fælicem, et æternæ fælicitatis tribuat esse consortem.* Amen.

The Lord blesse and keep thee, and as he hath made thee King over his people, so he still prosper thee in this world, and make thee partaker of his eternal felicity in the world to come. *Amen.*

Grant O Lord that the Clergy and People gathered together by thy Ordinance, for this service of the King may by the gracious assistance of thy goodnesse, and the vigilant care of thy servant and King, be continually governed, and preserved in all happinesse. *Amen.*

Grant that they obeying thy holy will, may be freed from all adversities, and enjoying the riches of thy grace, may with fervent love walk in the waies of thy Commandements, that in this life being made partakers of thy peace, they may be Citizens of thy Kingdome in the life that is to come, through Jesus Christ our Lord. *Amen.*

The King kisseth the Archbishop, and the Bishops then assistant.

After this, the King goeth up from the Altar to the Stage (all the Peers solemnly attending his Majesty in their places).[2]

In the mean time the Quire sing, *Te deum laudamus*, &c.

Which being ended, the Archbishop inthronizeth the King into his throne there: saying,

[1] P. 286.

[2] [This ascent of the Stage precedes the benedictory clause *Grant O Lord that the Clergy*, in 1626.]

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Sta et retine a modo locum, quem huc usque paterna successione tenuisti hæreditario judicio tibi delegatum per autoritatem Dei omnipotentis et præsentem traditionem nostram et omnium Episcoporum cæterorumque Dei servorum, et quanto Clerum sanctis Altaribus propinquiorem prospices, tanto ei potiorem in [1]*locis congruis honorem impendere memineris, quatenus mediator Dei et hominum te mediatorem Cleri et Plebis in hoc regni Solio confirmet, et in regnum æternum regnare faciat Jesus Christus Dominus noster, Rex Regum et Dominus Dominantium, qui cum patre et spiritu sancto vivit, et regnat in secula seculorum.* Amen.

Stand and hold fast from henceforth, that place whereof hitherto thou hast been heir by the succession of thy fore-fathers, being now delivered unto thee, by the authority of Almighty God, and by the hands of Us, and all the Bishops and Servants of God; and as thou seest the Clergy to come nearer unto the Altar, so remember that in places convenient thou give them greater honour, that the mediator of God and Man may establish thee in this Kingly throne, to be the mediator betwixt the Clergy and the Laity, and that thou maist raigne for ever with Jesus Christ, the King of Kings, and the Lord of Lords, who with the Father and the holy Ghost, liveth and reigneth for ever. *Amen.*

Which done, all the Peers do their homage to the King.[2]

His verbis.

I become your Leige-man of Life and Limb; and of Earthly Worship, and Faith and Troth shall bear unto you, to live and dye with you against all manner of folk. So God me help.

And after, put their hands and touch the Crown (by way of ceremony, as promising to support it with all their power).

Then the King to ease himself of the Scepter and Rod in his hands, giveth them to carry to such as it pleaseth his Majesty.

The Archbishop kneeled down, and made his Homage as followeth,

[3]OUT OF THE CORONATION OF EDWARD THE 6.

I.A. Shall be faithfull and true, and Faith and Troth bear unto you our Soveraign Lord, and to your heires Kings of England, and I shall do and truly

[1] P. 287. [2] [The General Pardon not noted.] [3] P. 288.

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knowledge the service due of the Lands I claim to hold of you, as in the right of your Church, as God shall help me.

And so kissed the Kings left cheek, *&c.*

Or these wordes taken out of another book.

I become your man Leige of life and limb, and Troth and hearty Honour to you shall bear, against all men that now live and dye. So help me God, &c.

The Archbishop goeth down to the Altar, and begins the Communion.[2]

The Prayer *Quæsumus omnipotens*, &c.

Quæsumus omnipotens Deus, ut famulus tuus Jacobus *Rex noster, qui tua miseratione suscepit Regni gubernacula, virtutum etiam omnium percipiat incrementa. Quibus decenter ornatus; et vitiorum voraginem devitare, et hostes superare, et ad te qui veritas et vita es gratiosus valeat pervenire, per Dominum Iesum nostrum*†. Amen.

O Almighty God, we beseech thee that this thy servant *James* our King, who by thy mercy hath received the government of this Realm, may also receive an increase of all Vertues, whereby he may be acceptable to thee, and avoid the gulfe of vice, and overcome all his enemies, and finally come to thee in glory, who art the [1]Way the Truth, and the Life, thorough Christ our Lord.

The Epistle, 1 *Pet.* 2 }
The Gospel, *Matth.* 22 } By two Bishops.
The *Nicene* Creed.
The Offertory.[3]

The King cometh down from the Throne to offer.
He offereth twice.

1. Bread and Wine.
2. A Mark of Gold.

Then the Prayer, *Omnipotens Deus*, &c.

Omnipotens Deus det tibi de rore cœli et de pinguedine terræ habundantiam frumenti, vini et olei, et serviant tibi populi, et adorent te tribus. Esto Dominus fratrum tuorum, et incurventur ante te filii matris tuæ, et qui benedixerit tibi benedictionibus repleatur, et Deus erit adjutor tuus. Opus benedicat tibi benedic-

[1] [The Anthem *Protector noster* is not here mentioned.] [2] P. 289.
[3] [No special sentence or anthem specified for the Offertory.]

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tionibus cœli desuper in montibus, et in Collibus benedictionibus abyssi jacentibus deorsum, benedictionibus uberum, et uvarum Pomarumque, benedictiones Patrum antiquorum Abraham *et* Isaac *et* Jacob *confortatæ sint super te.*

Almighty God, give thee of the dew of Heaven, and of the fat of the Earth, abundance of Corn and Wine. Let the Nations serve thee, and the Tribes adore thee, and let him be blessed that blesseth thee, and *God* shall be thy helper. Almighty *God*, blesse you with the blessing of Heaven above, in the Mountains and Hills, and with the blessings of the Earth beneath, with the blessings of Corn and Wine, and Fruit, and let the blessings of the old Fathers, *Abraham*, *Isaac*, and *Jacob*, be established upon thee, through Christ our Lord.

Blesse O Lord, the vertuous courage[1] of this King, and accept the work of his hands, replenish his Realm with [2]the increase of thy Blessings, with the Fruit of the Heavens, and the dew of the Water, and the depths. Let the influence of the Sun and the Moon, drop down fatnesse upon the high Mountains, and the Clouds rain plenty upon the low Vallies, that the Earth may abound with store of all things. Let the blessings of him that appeared in the Bush, descend upon his head, and the fulnesse of his blessings fall upon his Children and posterity. Let his Feet be dipped in Oyl, and his horn be exalted, as the horn of an Unicorn, by which he may scatter his enemies from on the face of the Earth; the Lord that sitteth in Heaven be his defender for ever and ever, through Jesus Christ our Lord. *Amen.*

Blesse we beseech thee, O Lord, these thy gifts, and sanctifie them unto this holy use, that by them we may be made partakers of the Body and Bloud of thy only begotten Son Jesus Christ. And thy servant our King *James* may be fed unto everlasting life of Soul and Body, and inabled to the discharge of his great place and office, whereunto thou hast called him of thy great goodnesse: grant this O Lord for Jesus Christs sake our only mediator and advocate. *Amen.*

Deus[3] *Rex Regum, et dominus dominantium, per quem Reges regnant, et legum conditores Jura decernunt, dignare propitius benedicere hoc regale ornamentum, et presta*† *ut famulus tuus Rex noster qui illud portaturus ornamento bonorum morum, et sanctarum*

[1] ['the ertuous carriage': *supra*, p. 51. (The latin is '*fortitudinem.*')]
[2] P. 290.
[3] [The prayers, &c., which follow here are awkwardly placed. The arraying, investing, &c., should naturally precede the Collect, Epistle, &c., as in the order for K. James I. in Brit. Mus. 6284, Pl. cxx. A (see above, p. 80) and elsewhere. Prynne's order supplies the omission, corresponding to pp. 36 42 though out of place, pp. 130–2 below.]

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actionum in conspectu tuo fulgeat, et post tempora alieni vitam æternam et gloriam quod tempus non habet sine fine possideat, per Dominum nostrum, &c.

O God the *King* of *Kings*, and *Lord* of *Lords*, by whom *Kings* do reign, and Law-givers do make good Lawes, vouchsafe in thy favour to blesse this Kingly ornament, and grant that thy servant our *King*, who shall wear it, may shine in the spirit, with the ornament of good life, and holy actions, and after this life ended, he may for ever [1]enjoy that life, and glory which hath no end, through Christ our Lord.

The prayer done, the Abbot of *Westminster* arrayeth the King.

1. With the *supertunica*, or close Pall.
2. Then with the Tynsin hose.
3. Then with his Sandalls.

The Spurs are put on by a Nobleman, thereto by the King appointed.

Then the Archbishop taketh the Sword, and layeth it before him on the Altar, and saith the Prayer, *Exaudi*[2] *Domine*, &c.

Quæsumus,[3] *Domine preces nostras, et hunc ensem quo hic famulus tuus* Jacobus *se circumcingi desiderat, majestatis tuæ dextera benedicere et sanctificare dignare, quatenus defensio atque protectio ecclesiarum esse, viduarum Orphanorum omniumque Deo Servientium contra sævitiam paganorum, aliisque insidiantibus sit pavor, et formido, per Dominum nostrum*, &c.

Hear our prayers, we beseech thee, and vouchsafe by thy right hand of majesty, to blesse and sanctifie this Sword, wherewith this thy servant *James* desireth to be girt, that it may be a defence, and protection of Churches, Widows, Orphans, and all the Servants of *God*, against the savage cruelty of Pagans and Infidels; and that it may be a fear and terror to all those that lye in wait to do mischief, through Christ our Lord.

Then the Archbishop delivereth the Sword into the *Kings* hands, saying, *Accipe gladium*. Which Sword is girt about him by a *Peer* thereto appointed.

[4]*Accipe gladium per manus Episcoporum licet indignas, vice tamen*[5] *et authoritate sanctorum Apostolorum consecratas, tibi regaliter impositum, nostræque benedictionis officio in defensionem,*

[1] P. 291.
[2] ['Exaudi quesumus, Domine' is the reading of *Missale Westm.* p. 699. But *Liber Regalis* omits 'quesumus' in the text.]
[3] ['Exaudi quæsumus' MSS. et edd.]
[4] P. 292. [5] [cum : *Prynne.*]

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sanctæ fidei Ecclesiæ divinitus ordinatum. Et esto memor de quo Psalmista prophetavit dicens. Accingere gladio tuo super femur tuum potentissime, ut per eundem vim æquitatis exerceas molem iniquitatis potenter destruas, et sanctam Dei Ecclesiam ejusque fideles propugnando protegas. Non minus sub fide falsos quam Christiani nominis hostes execreris ac destruas, viduas et pupillos clementer adjuves ac defendas, desolata restaures, restaurata conserves, ulciscaris injusta, Confirmes bene disposita, quatenus hæc in agendo virtutum triumpho gloriosus. Justitiæque cultor egregius cum mundi salvatore,[1] *cujus typum geris in nomine sine fine merearis regnare. Qui cum patre et Spiritu Sancto*, &c.

Receive this Kingly Sword (*which is hallowed*) for the defence of the Faith of Christs holy Church, and delivered unto thee by the hands of Bishops, though unworthy, yet Consecrated, in the place[2] of the holy Apostles; and remember of whom the *Psalmist* did prophesie, saying, *Gird thy self with thy Sword upon thy Thigh, O thou most mighty;* and with this Sword, exercise thou the force of Equity, and mightily destroy the growth of Iniquity; protect the holy Church of *God*, and his faithful people, and pursue Hereticks, no lesse then Infidels, defend and help Widows, and Orphans. Restore the things that are gone to decay, and maintain those things that are restored, be revenged of injustice, and confirm things that are in good order, that doing these things thou maist be glorious in the triumph of Vertue, and excellent in the ornament of Justice, and reign for ever with the Saviour of the world, whose image you bear, who with the Father and the Holy Ghost.

Then the *Armill* is put about his neck (in the manner of a Stole) and tyed to the boughts of his two Arms.

The Archbishop saying;

[3]*Accipe armillas sinceritatis, et sapientiæ divinæque circumdationibus judicium, quibus intelligas omnes operationes tuas contra hostes visibiles, et invisibiles posse esse munitas, per Dominum nostrum*, &c.

Receive the *Armill*, as a token of Gods embracing, whereby all thy works may be defended against thy enemies, both bodily and ghostly, through Christ our Lord.

Then the Mantle or open Pall is put on by the Abbot of *Westminster.*

The Archbishop saying,

[1] [salvatora: *Prynne.*]
[2] ['by the authority:' K. 'The Latin has *vice. . . et authoritate.*']
[3] P. 293 [*armillas:* Prynne. The Lambeth MS. A., though very commonly agreeing with Prynne, has here the singular '*armillam.*']

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Accipe pallium, quatuor initiis formatum, per quod intelligas quatuor mundi partes Divinæ potestati esse subjectas. Nec quenquam posse feliciter regnare in terris, nisi cui potestas regnandi fuerit collocata de Cælis.

Receive this Pall which is formed with four Corners, to let thee understand, that the four quarters of the world, are subject to the power of God, and that no man can happily reign upon Earth, who hath not received his authority from Heaven.

Then the Archbishop taketh the Crown into his hands, and saith this prayer:

Deus perpetuitatis, Dux virtutum cunctarum hostium victor, benedic hunc famulum tuum Jacobum, *tibi caput suum inclinantem, et prolixa sanitate, et prospera felicitate eum conserva, et ubicunque auxilium tuum invocaverit, cito adsis, et protegas ac defendas. Tribue ei quæsumus domine divitias gratiæ tuæ, comple in bonis desiderium ejus, corona eum in misericordia tua, tibique domino pia*[1] *devotione jugiter famuletur, per Dominum nostrum Iesum Christum filium,* &c.

O God of Eternity, the commander of all Powers, the vanquisher of all Enemies, blesse this thy servant, who boweth his head unto thy Majesty, preserve him in long health, and prosperous felicity, be present with him, [2]protect and defend him, whensoever he calleth upon thee. Give him, we beseech thee, the riches of thy Grace, fill his soul with goodnesse, and crown him with thy mercy, and let him alwaies in godly devotion wait upon thee, through thy Son our Lord Iesus Christ.

The Archbishop Crowneth the King, saying,

Coronet te Deus corona Galeaque justitiæ, honore et opere fortitudinis, ut per officium nostræ benedictionis cum fide recta, et multiplici bonorum operum fructu ad Coronam pervenias regni perpetui. Ipso largiente, cuius regnum permanet in secula seculorum.

God Crown thee with a Crown of Glory, and Righteousnesse, with the honor, and work of Fortitude, that thou by our Ministery, having a right Faith, and manifold fruit of good works, maist obtain the Crown of an everlasting kingdome, by the gift of him whose kingdome indureth for ever.

In the mean time the Quire singeth[3] the Anthem.

[1] *opia*: Prynne. [2] P. 294. [3] [Cf. p. 40, lines 3, 4.]

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Confortare.

Be strong and of a good courage, and observe the Commandements of the Lord, to walk in his wayes and keep his Ceremonies, Precepts, Testimonies and Iudgements, and almighty God prosper and strengthen thee whithersoever thou goest. The Lord is my Ruler, therefore I shall want nothing.

Deus in virtute.

The King shall rejoyce in thy strength, O Lord, exceeding glad shall he be of thy Salvation, for thou hast granted him his hearts desire, and hast not denyed him the request of his lips: for thou hast prevented him with blessings of goodness, and hast set a Crown of pure gold upon his head.

[1]Then he putteth the Ring on his Wedding finger:[2] saying,

Accipe regiæ dignitatis annulum, et per hunc in te Catholicæ fidei signaculum, quatenus ut hodie ornaris caput, et Princeps regni ac Populi, ita perseveres auctor et stabilitor Christianitatis et Christianæ fidei, ut felix in opere, locuples in fide cum rege Regum glorieris Cui est honor et gloria per æterna secula seculorum. Amen.

Receive the Ring of Kingly dignity, and by it the seal of Christian Faith, that as this day thou art adorned the head and Prince of this Kingdome and People, so thou maist persevere as the Author and establisher of Christianity, and the Christian Faith, that being rich in Faith, and happy in Works, thou maist reign with him who is King of Kings, to whom be glory and honour for ever and ever.

After this the Archbishop saith this prayer:

Deus cujus est, &c. *omnis potestas, et dignitas, da famulo tuo, propriæ suæ dignitatis effectum in quâ te remunerante permaneat, semperque te timeat tibique jugiter placere contendat, per Dominum nostrum,* &c.

O God, to whom belongeth all Power and Dignity, give unto thy Servant[3] the Fruit of his Dignity, wherein grant he may long continue and fear thee alwaies, and alwaies labour to please thee, through Christ our Lord.

The King cometh to the Step of the Altar, to receive the Sacrament.

The Archbishop ministreth the Bread.

The Abbot of *Westminster* the Cup.

[1] P. 295.

[2] [The finger is not specified in the old latin forms. A Prayer for blessing the Ring is provided in 1626, pp. 41, 42.]

[3] [The name of the King is not here specified. From this point cf. pp. 52–54.]

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The King returneth to his Throne, and there staieth the end of Service.

The Communion being done, the King cometh down in Estate to the Altar.

Thence into King *Edwards* Chappell.

[1]The King taketh off his Crown, and delivereth it to the Archbishop, who laieth it on the Altar there.

The King withdraweth himself into the Traverse.

There the great Chamberlain of *England*, disrobeth him of the Robes of King *Edward* the Confessor.

These Robes he immediately delivereth to the Abbot of *Westminster*.

The King is arrayed with his own Royal Robes provided for his Majesty to wear that day.

The King being newly arrayed, cometh forth of the Traverse, and goeth to King *Edwards* Altar.

There the Archbishop putteth on him the Crown which is provided for his Majesty to wear that day.

The King taketh again his Scepter with the Cross into his hand, and the Rod with the Dove.

The King with his whole train, in most solemn manner, goeth back to his Pallace, by the same way he came.

Dinner being done, and the King withdrawing himself, the Scepter which the King carried in his hand, with the Rod (being the *Regalia*) are to be re-delivered to the Abbot of *Westminster* againe, to be kept as they have been.

[2]*Consecratio Reginæ.*

The Queen must be supported by two Bishops, from the West door of the Church of *Westminster*, &c.

The Queen must be anoynted, &c., after the Homage done by the Lords, and the Kings Coronation finished.

The *Queen* following the King down to the Altar, going before the Lords, bearing her Crown, Scepter and Rod, two Bishops sustaining[3] her, and for her there shall be made on the left side of the Altar a Folding stool.

She shall sit while the King be required for the keeping of the Customes, &c. and that done, while *Veni Creator* is singing, and all the while the King is anoynting.

Dicetur ab Episcopo ad ingressum Ecclesiæ,[4] at the West door of *Westminster* Church. This prayer.

[1] P. 296. [2] P. 297. sustianing†: Prynne.]
[4] [See above, p. 58 note 2]

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Omnipotens sempiterne, &c.[1]

O Almighty and everlasting God, the Fountain and Well-spring of all goodnesse, which dost not reject the frailty of the Woman but rather dost vouchsafe to allow and choose it, and by choosing the weak things of the world, dost confound those things that are strong, which didst sometime cause thy People to triumph over a most cruel Enemy, by the hand of *Judith* a woman, give ear we beseech thee to our most humble prayers, and multiply thy blessings upon this thy servant, whom in all humble Devotion, we do consecrate our *Queen.* Defend her alwaies with thy mighty right hand, and with the [2]Buckler of thy favour, protect her on every side, that she may be able to overcome, and triumph over all her Enemies, both bodily and ghostly, and that with *Sarah* and *Rebecca, Leah* and *Rachel,* and other blessed and honourable Women, she may multiply and rejoyce in the fruit of her Womb, to the honour of the whole Kingdome, and the good government of the holy Church of God, through Christ our Lord, who vouchsafed to be born of a most pure Virgin, that he might visit and redeem the world, who liveth and reigneth with thee, in unity of the holy Ghost, through all ages world without end.

Another blessing of the *Queen* [3]before the Nobles,([3]) to be said at the Altar before she be anoynted.

Deus qui solus, &c.

God which only hast immortality, and dwellest in Light which cannot be approached, whose Providence is never deceived, which hast made all things that are to come, and callest those things that are not, as the things that are, which castest down the Proud from their Seat, and dost exalt the Humble and Meek, we humbly beseech thy unspeakable mercy, that as for the good of the people of the Jewes, thou didst deliver Queen *Hester* from Captivity, and didst bring her to the bed of King *Assuerus,* and the society of his Kindome† ; so for the good of thy Christian Flock, thou wilt of thy mercy by our Ministery, advance this thy Servant, to the most high and Royall company of our King, that she continuing alwaies in the chastity of Princely Wedlock, she may obtain the Crown that is next unto Virginity, and may in all things, and above all things, study alwaies to please thee the living God, and by thy holy inspiration to perform those things that are acceptable unto thee, through Christ our Lord, *Amen.*

[1] [For the latin of this prayer and those which follow in the order given by Prynne, see *Missale Westmon.* pp. 727–732.]

[2] P. 298. [3]—([3]) [These words are peculiar to this Order.]

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[1]Here the Holy Oyle shall be poured upon the Crown of her head in the manner of a Crosse.

The *Queen* is to be anoynted two times, first in the fore part of her Head, the Bishop saying these words:

In the name of the Father, the Son, and the Holy Ghost, let the anoynting of this Oyl increase thy honour, and establish thee for ever and ever.

Secondly on her Breast, saying the same words:

In the name of the Father, the Son, and the Holy Ghost, let the anoynting of this Oyl increase thy honour, and establish thee for ever and ever.

After the Anoynting, this Prayer is to be said:

Omnipotens sempiterne Deus.

O Almighty and everlasting God, we beseech thee of thy Goodnesse, poure out the spirit of thine abundant blessing, upon this thy servant, that as by the Imposition of our Hands, she is this day Crowned *Queen*,[2] so she may by thy sanctification, continue alwaies thy chosen and worthy Servant, that she may never hereafter fall from thy Grace, through Christ our Lord.

[3]Here the Ring must be given her, and put on the Forefinger of her Right hand, the Bishop saying,

Accipe annulum.

Receive this Ring the Seal of a sincere Faith, that you may avoid all infection of Heresie, and by the power of God compell barbarous Nations, and bring them to the knowledge of the truth.

This Prayer must follow.

Deus cuius est.

God, to whom belongeth all Power and Dignity, grant we beseech thee to this thy Servant, by the signe of Christian Faith, prosperous successe in this her honour, and that she may continue firm in the same, and endevour† alwaies to please thee, through Christ our Lord.

Then the blessing of the Crown.

Deus tuorum.

O God, the Crown of the Faithfull, which dost Crown their heads with pretious Stones. Blesse and sanctifie this Crown, that as the same is adorned with many precious Stones, so thy

[1] P. 299.

[2] [The Queen's name is not here specified. The rubrics which follow differ verbally from those provided in the draft "A" at p. 59 above.]

[3] P. 00.

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Servant that weareth the same, may of thy grace be replenished with the manifold gifts of all pretious virtues, through Christ our Lord. *Amen.*

[1]Then the Crown is set upon her Head, the Bishop saying;

Accipe Coronam.

Receive the Crown of Glory, and the honour of Joy, that you may shine in Righteousnesse, and be crowned with everlasting gladnesse.

This also.

Officio nostre.

Seeing you are by our Ministery solemnly Consecrated for our *Queen*, receive the Crown of Royal excellency, which is placed upon your head by the Episcopal hands of us, though unworthy, and as you are Crowned without, with Gold and Pearl, so labour to be beautified within with the Gold of Wisdome, and the Pearl of Vertue, that after this life ended, you may with the just Virgins, decently meet the everlasting Bridegroom, our Lord Jesus Christ, and enter the Kingly gate of the Heavenly Court, by his help, who with the Father, and the Holy Ghost, liveth and reigneth for ever and ever. *Amen.*

Then the Archbishop putteth the Scepter in her right hand, and a Rod of Gold in her left hand, saying,

Omnium Domine.

O Lord the fountain of all good things, and the giver of all perfection, grant unto thy servant, that she may order aright the high Dignity she hath obtained, and [2]with good works establish the glory that thou hast given her, through Christ our Lord. *Amen.*

Then is the *Queen* carryed back into the Throne, by the two bishops.

As she passeth by the King she boweth to him.

She is placed in her Throne, and thus continueth, untill she come down with the King, to offer and receive the Communion.

The *Queen* going with the *King* into Saint *Edwards* Chappell, putteth off her Crown there at the Altar, before which Altar she stayeth untill the *King* hath made himselfe ready in the Traverse.

After they both put on their Crowns Imperial, and so go to the Pallace.

[1] P. 301. [2] P. 302.

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APPENDIX VII.

CORONATIONS OF KINGS AND QUEENS OF ENGLAND FROM THE NORMAN CONQUEST.

King	*was crowned*:—
William I.	Monday, 25th Dec. 1066. Christmas Day. (He was crowned a second time, by Alred of York, with
Q. Matilda,	at Winchester, 11 May, 1068, at Pentecost.)[1]
William II.	Sunday, 26th Sept. 1087.
Henry I.	? Sunday, 5th Aug. 1100. (Feast of St Oswald) By Maurice bishop of London.[2]
Q. Maude,	at Westminster, ? Saturday, 10th Nov. 1100. St Martins Day.
Q. Alice,	Sunday, 30th January, 1121.
Stephen	Thursday, 26th Dec. 1135. St Stephen's Day.
Henry II.	Sunday, 19th Dec. ("the twentith" *Holinsh.*) 1154. He had received the fealty of the Barons previously at Winchester. Crowned at Eastertide 1159 "for the third time" with—
Q. Eleanor,	at Worcester, having put off his crown at Christmas, 1158, when she also had been crowned.[3]

[1] Christmas Day was also the time of Charlemagne's Coronation, A.D. 801. K. William I. kept up according to Saxon custom a triple coronation festival annually: at Christmas ('Mydewynter') at Gloucester, at Easter at Winchester, and at Whitsuntide usually in London. Taylor, *Glory of Regality* p. 62. Stanley, *Memorials of Westminster* (ed. 1868), says that Matilda was crowned on Whitsunday, 11th May, 1067, Raine i. 144. *Saxon Chron.* anno 1067. But in *that* year Pentecost fell on 27th May.

[2] For 'the fift daie of August' as the date and 'Thomas Abp. of Yorke' as one of the consecrators of K. Henry I. *Holinshed* refers to 'Wil. Thorne. Geruasius Dorobernensis.' *Taylor* pp. 244–5, adds, 'the fourth day after his brother's death. Maskell gives Hoveden as the authority for a later day (Wednesday, Aug. 15th), 'in die Assumptionis b. Mariae.' *Mon. Rit.* i. pp. 66, 67 *n.*

[3] Prince Henry, son of K. Henry II. was crowned in his father's lifetime by Roger Abp. of York at Westminster, on Sunday, 14th June, ("the 15th" *Taylor*, p. 246), 1170. His wife was subsequently crowned with him at Winchester by French Bishops, the see of Canterbury being vacant.

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Richard I.	Sunday, 3rd Sept. 1189.[1]
John	Thursday, 27th May, 1199. Ascension Day.
Q. Isabella.	Sunday, 8th Oct. 1200.
Henry III.	Friday, 28th Oct. 1216. St Simon and St Jude's Day, at Gloucester. He was again anointed with complete ceremonies at Westminster, by Stephen Langton, on Whitsunday, 17th May, 1220.[2]
Q. Eleanor.	Sunday, 20th January, 1236 ('in the Octaues of S. Hilarie' *Holinshed.* ?)
Edward I. *Q. Eleanor*	Sunday, 19th Aug. 1274 (anno regni 2^do^).[3]
Edward II. *Q. Isabel*	Sunday, 25th Feb. 1307–8, "Shrove Sunday in the Leap year"; by H. de Merewell ("Woodcock") Bp. of Winchester.
Edward III.	Sunday (*or* Monday) 1st (*or* 2nd) Feb. 1326–7.[4] The Purification.
Q. Philippa.	Quinquagesima Sunday, 2 Feb. 1328.
Richard II.	Thursday, 16th July, 1377. (*Vigil* of St Kenelm.)
Q. Anne.	January 22nd ? 1382 or 1384.
Henry IV.	Tuesday, 13th Oct. 1399, Tr. of St Edward K.
Q. Joan	Monday, 26th Feb. 1403 (three months after marriage).
Henry V.	Sunday, 9th April, 1413, Passion Sunday.
Q. Catherine	on their return from France, Monday, 24th Feb. 1420–21, St Matthias' Day.[5]

[1] K. Richard I. was crowned again after his return from captivity in 1194, at Winchester (but not anointed a second time : *Taylor.* p. 249).

[2] K. Henry III. was first crowned with a chaplet at Gloucester Abbey on 28 Oct. 1216, Westminster Abbey being at that time in the hands of the Dauphin of France. The ceremony was performed by the Bp. of Winchester, but without unction or imposition of hands, so as to save the rights of Canterbury. (Maskell shews that he *was* anointed on the first occasion, *Mon. Rit.* ii. p. xx.) The complete ceremonies were performed by Abp. Stephen Langton at Westminster on Whitsunday, 17 May, 1220.

[3] Edward I. was crowned on his return from the Holy Land. Q. Eleanor was the first of our Queens jointly crowned with her husband at his inauguration. The *Lia Fail* or stone of Scone was brought over in 1297, and offered by K. Edward at St Edward's shrine. David the Bruce was the first fully crowned and anointed King of Scotland. *Statut. Eccl. Scot.* p. xlvi.

[4] For the date of K. Edward the Third's coronation as 'Feb. 1," Stanley refers to Close Roll of Edw. III. m. 24 d. (Rymer, p. 684). "Queen Philippa was crowned in the following year on Quinquagesima Sunday, 2 Feb. 1328." *Memor. Westm.* p. 67. Taylor (p. 254) says she was crowned "the First Sunday in Lent, in the year 1327." This fell on March 1st.

[5] Holinshed mentions that Walsingham gives a different date for the coronation of Queen Kate, in 1421, viz., Feb. 9, the first Sunday in Lent. The banquet was a fish dinner.

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Henry VI. Sunday, 6th Nov. 1429 (*anno regni* 8vo). St Leonard's Day. Also at Paris, Monday, 17th Dec. 1431. (Taylor says '7th Dec.')

Q. Margaret, at Westminster, Sunday, 30th May, 1445.

Edward IV. Monday, 29th June, 1461, St Peter and St Paul's Day.

Q. Elizabeth (Gray) } 26th May, 1465, 'Whitsunday' *Taylor.*

Edward V. *not crowned.*

Richard III. } Sunday, 6th July, 1483. (Sixth Sunday after
Q. Ann } Trinity.)

Henry VII. Sunday, 30th Oct. 1485.

Q. Elizabeth of York, Sunday, 24th Nov. 1487. St. Katharine's Day.

Henry VIII. }
Q. Catherine of Arragon } Sunday, 24th June, 1509. Nat. St John Baptist. 'Midsummer Day.'

Anne Boleyn, Whitsunday, 1st June, 1533.

Edward VI. Sunday, 20th Feb. 1546–7. 'Shrovesunday.'[1]

Mary I. Sunday, 1st Oct. 1553; by Ste. Gardiner, Bp. of Winchester.

Elizabeth Sunday, 15th Jan. 1558–9; by Owen Oglethorpe, Bp. of Carlisle.

James I. }
Q. Ann } Monday, 25th July, 1603. St James's Day.

Charles I.[2] Thursday, 2nd Feb. 1625–6. The Purification. *Q. Henrietta Maria* was *not anointed or crowned.* K. Charles was crowned in Scotland by John Spottiswood, Abp: of St Andrews, Tuesday 18th June, 1633.

Charles II. (in Scotland, in Scone parish church, installed

[1] Holinshed misdates the coronation of Edward VI. as 'the fiue and twentith.'

[2] Prince Henry son of K. James I. was created Prince of Wales, Duke of Cornwall, Earl of Chester, &c., in the Parliament House, on Monday, 4th June, 1610, *per cincturam* gladii, *traditionem et positionem* serti *in capite*, *et* annuli aurei *in digito*, *nec non* virgae aureae (*sicut olim* argenteae) *in manu.* The Prince came in a surcoat of purple velvet. The King performed the ceremony of creation, putting on the purple mantle, girding on the sword, investing with rod and ring, and setting the cap and coronet on his head. The Abp. of York and eighteen other Bishops, W. Camden Clarenceux, &c., &c., were present. (Nichols, *Progr. K. James I.* vol. ii, pp. 328–9.) Similarly Prince Charles was created Prince of Wales, &c., in the Palace at Whitehall, on Monday, 4th Nov. 1616, by K. James, the Archbishop of Canterbury and others being present. Dr. Sinhouse as the Prince's Chaplain said grace at the banquet which followed the ceremony of creation (*ibid.* iii. pp. 212, 213).

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	by the Marquis of Argyle, Wednesday, 1st Jan. 1651. A civil ceremony.)[1]
Charles II.	Tuesday, 23rd April, 1661. St George's Day.
James II. *Q. Mary of Modena*	Thursday, 23rd April, 1685. St George's Day.
Mary II. William III.	Thursday, 11th April, 1689, by H. Compton *Bp. of London.*
Anne	Thursday, 23rd April, 1702. St George's Day.
George I.	Wednesday, 20th Oct. 1714.
George II. *Q. Caroline*	Wednesday, 11th Oct. 1727.
George III. *Q. Charlotte*	Tuesday, 22nd Sept. 1761.
George IV.	Thursday, 19th July, 1821.
William IV. *Q. Adelaide*	Thursday, 8th Sept. 1831. Nat. B. V. Mary.
VICTORIA	Thursday, 28th June, 1838. Eve of St Peter.

Præsta ei prolixitatem vitae, Domine!

[1] "*The Form and Order of the Coronation of* Charles *the Second King of* Scoon, England, France *and* Ireland; *as it was acted and done at* Scoon, *the first Day of* January, 1651," with the sermon by Rob. Dowglas moderator of the Commission of the General Assembly, who contended for the omission of the ceremony of unction, and with the Solemn League and Covenant, &c., &c., is printed as no. 9 in the 8vo collection called *the Phenix* 1707, i. pp. 232–270. Oliver Cromwell had been installed as Lord Protector in the Chair of Scotland which was brought out of the abbey for the purpose into Westminster Hall, on Friday 26th June, 1657.

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A List of Archbishops of Canterbury and other Bishops consecrating; also of Deans and Bishops, members of the Chapter of Westminster at the Coronations subsequent to the dissolution of the Monastery of Westminster.

Kings of England.	When Crowned.	Primate and Consecrator.	Abbots, Deans, and bishops-prebendaries of Westminster.
Edward VI. ...	20 Feb. 1547 ...	Tho. Cranmer ...	W. Boston, *ol. abbas.*
Mary	1 Oct. 1553 ...	(T. Cranmer) ... Ste. Gardiner *Ep. Winton* ...	Hugh Weston, *decanus.*
Elizabeth	15 Jan. 1559 ..	(*Sede Cant. vacante*) ... ... Owen Oglethorpe *Ep. Carliol* ...	Jo. Feckenham, *abbas.*
James I.	25 July, 1603 ...	Jo. Whitgift ...	Lancelot Andrewes, dean. John Young, *Bp. of Rochester.*
Charles I.	2 Feb. 1626 ...	Geo. Abbott ...	(Jo. Williams, Bp. of Lincoln.) deputy, W. Laud, *Bp. of St. Davids.*
Charles II.	23 Apr. 1661 ...	W. Juxon ...	J. Earle, D.D. Clerk of the Closet, dean. B. Laney, *Bp. of Fet.*
James II.	23 Apr. 1685 ...	W. Sancroft ...	Tho. Spratt, *Bp. of Rochester.*
William & Mary ...	11 Apr. 1689 ...	(W. S. *nonjuror*) H. Compton, *Bp. of London* ...	Tho. Spratt, *Bp. of Rochester.*
Anne	23 Apr. 1702 ...	Tho. Tenison ...	Tho. Spratt, *Bp. of Rochester.*
George I.	20 Oct. 1714 ...	Tho. Tenison ...	Fra. Atterbury, *Bp. of Rochester.*
George II.	11 Oct. 1727 ...	W. Wake ..	Sam. Bradford, *Bp. of Carlisle.*
George III. ...	22 Sep. 1761 ...	Tho. Secker ...	Zach. Pearce, *Bp. of Bangor.*
George IV.	19 July, 1821 ..	C. Manners Sutton.	Jo. Ireland, dean.
William IV. ...	8 Sep. 1831 ..	W. Howley ...	Jo. Ireland, dean.
VICTORIA ... (*Whom GOD preserve!*)	28 June, 1838 ...	W. Howley ...	Jo. Ireland, dean. J. H. Monk, *Bp. of Gloucester.*

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INDEX ORATIONUM
ANTIPHONARUM FORMULARUMQUE CETERARUM
IN UNCTIONE ET
CORONATIONE REGIS ET REGINAE
ANGLIAE.

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* An asterisk marks those prayers and forms which are found in the Coronation service of K. Ethelred, A.D. 978.

† A dagger marks those which are in Abp. Egbert's Coronation Order.

[Square brackets] are used to mark certain entries in this index as *not occurring in the Coronation forms of* 1626; or (in a few cases, where a reference numeral to a page of the present volume is supplied) to some *latin catch-words* which chance not to have been supplied by the writer of the Lambeth MS. 1078, though the English of the same is there given.

The letter "H" is used for reference to certain pages in the appendix to Dr. Henderson's edition of "the York Pontifical" (Surtees Society, vol. 61.) Thus "H. pp. 214–221" refers to the Consecratio Regis in the De Mortival (14th century) Pontifical; "H. 222–224" to the *Consecratio Reginae* in the same manuscript. "H. 270–277" is the famous *Consecratio Ætheldredi Regis Anglo-Saxonum*, preserved (so far as the text goes) in the Dunstan Pontifical at Paris (*Bibl. Nat.* ro. 943) and elsewhere. "H. 279–283" gives the *Letania in Consecratione Reginae Matildae*, A.D. 1068. References are given to *Monumenta Ritualia* Maskell's latest edition, 1882.

Abeuntes, (In illo tempore,) *Evang.* (S. Matt. xxii. 15-22).
[Absolutionem, cf. Device Hen. vii. Rutl. Papers, 22.]
*[Accipe annulum fidei, signaculum sinceritatis, 60.]
Accipe armillam, 38 ("armillas" *Mon. Rit.* ii. 29). Cf. 131 *n.*
[Accipe coronam glorie, 61.] MS. Tiber. B. 8. H. 224.
Accipe gladium per manus episcoporum, 37.
*Accipe hunc gladium cum Dei benedictione, H. 274.
Accipe pallium, 38.
Accipe regiae dignitatis annulum, 41.
*Accipe sceptrum, 42.
*Accipe virgam virtutis, 43.
[Agnus Dei, *Mon. Rit.* ii. 46, Device Hen. vii. Rutl. Papers, 22.]
†[Aliud est, Ut rapacitates, &c. (*in mandatis novi Regis ad populum*) *Egbert*, 105.]
[All this I promise to do, *Mon. Rit.* ii. 114.]
[Alleluia. *Mon. Rit.* ii. 22, 78.]
Almighty and everliving God, who by thy holy Apostle . . . to receive these our prayers which we offer, *Mon. Rit.* ii. 138.
Almighty God the Fountain of all goodness; Give ear, *Mon. Rit.* ii. 149; cf. O Almighty and Everlasting God the F.
Almighty God who has promised to hear, *Mon. Rit.* ii. 147.

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And as Solomon was anointed, *Mon. Rit.* ii. 118.
Animo libenti et devoto, 22.
Assist us mercifully, *Postcomm. Mon. Rit.* ii. 146.
†[Auribus percipe, Dñe. All'a. *Egbert*, 100.
Be thou anointed with Holy Oil, cf. *Ungantur manus, Mon. Rit.* ii. 117.
†[Beati immaculati, *Ps.* 118 = 119. (Egbert) *Mon. Rit.* ii. 77.]
Behold O God our Defender, 13.
Behold O God our defender (Ps. 84) Ant. v. 47.
Behold O God our Defender. *Ant. Mon. Rit.* ii. 120.
Benedic Deus (*al.* Domine) et sanctifica annulum istum et mitte super eum septiformem, 40.
[Benedic Domine (clementissimum) hunc clem. regem, cum universo. Da ei de rore. Sit† in regno. Ut ille transiens.† Quod ipse. *Leofric*, 8; cf. *Egbert*, 95.]
*Benedic, Domine, fortitudinem, 51; H. 277.
†[Benedic Dñe fortitudinem principis nostri) *benedictio ad galeam*) *Egbert*, 103; *Leofric*, 231.]
†[Benedic, Domine, fortitudinem regis (*al.* huius) principis [nostri] et (*Egbert*) *Mon. Rit.* ii. 82; H. 277.]
[Bene✠dic, Domine, hunc annulum, *pro Regina*, *Mon. Rit.* ii. 60.]
†[Benedic, Domine, hunc presulem (*al.* preelectum) principem. Et tali. Tibi semper. Sis ei. Vivat. Locupletet. Da ei. (A te. Et presta. Tu eius. Tu ei. Tu in iniuriis. In te habeat. Ut quem. Et ita.) Quod ipse. (*Egbert*) *Mon. Rit.* ii. 80; H. 276.]
Benedic, Domine, hunc regem [nostrum] N., qui regna, 29.
Benedicat tibi Dominus custodiatque te, et sicut, 43.
[Benedicat tibi Dñs, custodiens que te. Clerum ac populum. Quatinus divinis. Quod ipse. (*Super Regem in tempore Synodi*) *Egbert*, 95; *Leofric*, 9, 249.)
[Benedicat vos divina maiestas, *Mon. Rit.* ii. 87.]
Blesse, O Lord, we beseech thee, these thy gifts, 50. Cf. 129.
Bless, O Lord, we beseech thee, these thy gifts, *Mon. Rit.* ii. 137.
Carissimi, [obsecro vos tanquam aduenas . . .] Subiecti estote . . . regem honorificate. (Serui . . . haec est enim gratia . . . Dño nostro.) *Epist. Pet.* ii. [11, 12,] 13–17 (1–19), 48 (cf. *Mon. Rit.* ii. 42.)
Charge them who are rich, *Offert. Mon. Rit.* ii. 136.
*[Christe perunge hunc Regem, H. 272.]
[Christus vincit. *Letania. Mon. Rit.* ii. 85.]
[Clerum ac populum], 44.
Come Holy Ghost our souls inspire, 68.
Concedis justas leges, 21.
Concedo et promitto, 21.
[Confiteor, *Regum communicandorum*, Device Hen. vii. Rutl. Papers, 22.]
*Confortare et esto robustus, (*al.* vir), 40.
*Coronet te Deus (*al.* Dñs) corona, 39.
[Creator et conseruator, *Mon. Rit.* ii. 60.]
[Credo in Vnum, 49.]
Dearly beloved, I beseech you as strangers (1 *Pet.* ii. 11–17), 48. cf. *Mon. Rit.* ii. 106.
[Desiderium animi eius. *Tractus. Mon. Rit.* ii. 43.]
[Deus cælestium terrestrium[que] conditor creaturarum atque humani generis benignissime reparator], 40 *n.*
Deus cuius est omnis potestas, 42.
*[Deus cuius est omnis potestas, 60]. MS. Tiber. B. 8. H. 223.]
*Deus Dei Filius, Jesus Christus Dñs nr., qui a Patre oleo, 34.
*†Deus electorum fortitudo, H., 273. Vide "Vere dignum."
Deus humilium visitator, qui nos, 18.
Deus in cuius manu corda sunt regum, (*pro Rege et Regina*) *Mon. Rit.* ii. 42.
[Deus in te sperantium salus, *pro regnantibus.* Egbert, 131.]
Deus ineffabilis Auctor mundi, [et] conditor, 29.
Deus in virtute tua laetabitur (Ps. 20–21) Ant. iv., 40, cf. Dne.
†[Deus perpetuitatis auctor, (Orat. vii. supra Regem) *Egbert*, 103; *Leofric*, 231.
*Deus perpetuitatis, Deus Dux virtutum, 39.
†[Deus, qui ad predicandum (*Egbert*) *Mon. Rit.* ii. 83.]

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Deus qui es iustorum gloria, 34.
†[' Deus qui populis ' indulgendo consolaris (' *in capite libri*,' hoc est, in consecratione Episcopi benedictio episcopalis, Egbert, 6, ed. Surtees. Sed forsan ex errore scribae pro Orat. Ds. qui populis tuis, &c.]
(†)*Deus qui populis tuis virtute consulis, 30.
*[Deus qui providentia tua, celestia simul, H. 274.]
Deus qui solus habes immortalitatem, 59.
†[Deus regnorum omnium, et Christiani, (*Egbert*) *Mon. Rit.* ii. 77.]
Deus Rex regum et Dñs domiantium, per quem reges, 35.
Deus tuorum corona fidelium, 39.
[Deus tuorum corona fidelium, 61.]
[Dirigatur oratio. *Grad. Mon. Rit.* ii. 42.]
†Domine, *al.* Deus in virtute, Ps. xx., *Mon. Rit.* ii. 22.
†[Domine in virtute tua laetabitur. *All'a* ℣. *Mon. Rit.* ii. 42.]
Domine Rex, a vobis perdonari, 22.
[Dominus regit, Ps. xxii. (*Mon. Rit.* ii. 32), 40, line 10.
[Dominus vobiscum, *Mon. Rit.* ii. 13, 18.]
[Dominus vobiscum *in Coron. Reginae. Mon. Rit.* ii. 60.]
[Eleuatio manuum *Gradale Versus. Mon. Rit.* ii. 42.]
†[Exaudi Deus orationem meam, *Offert.* Egbert, 104.]
Exaudi quaesumus, Dñe, preces nostras, et hunc ensem, 36. Cf. 130 *n.*
*[Extendat omnipotem Dominus dexteram, *Benedictio ad. Regem*, H. 275.]
Faciam, 21.
Facies fieri, 21.
*Firmetur manus, Ant. ii. 16.
[Gloria in excelsis, cf. 52.]
[Gloria in excelsis Deo, *Mon. Rit.* ii. 41.]
[Gloria victori sit Christo, *Mon. Rit.* ii. 87.]
God save King *C.*, 16. Cf. 121.
[Gratias agamus], 30.
Hallelujah: For the Lord God, *Ant. Mon. Rit.* ii. 146, 152.
†[Hanc igitur obl. Dñe, famuli tui *N.* quam tibi (*Egbert*) *Mon. Rit.* ii. 83]
Hear our prayers O Lord, *Mon. Rit.* ii. 120, cf. *Exaudi qs.*
†[Hec dicit Dñs Ds : Dabo pacem (*Levit.* xxvi. 6-9) *Egbert; Mon. Rit.* ii. 78.]
Hec nos communio, *Postcomm. Mon. Rit.* ii. 47.
[Holy ! Holy ! Holy ! *Mon. Rit.* ii. 103.]
*[Haec tria populo Christiano et mihi subdito in Christi promitto nomine, H. 270.]
[I am willing, *Mon. Rit.* ii. 110.]
I believe in one God, 49.
I grant and promise so to do, 23, cf. 22.
I grant and promise [so] to keep them, 19, 22.
I *N. N.* shall be faithful and true, 45.
I *N. N.* do become your liege man, 46. Cf. 127, 128.
[I solemnly promise so to do, *Mon. Rit.* ii. 111.]
[I will, *Mon. Rit.* ii. 112.]
I was glad, Ant. I. (Ps. 122), 13.
I will, 23, cf. 22.
I will keep it, 23, cf. 22.
†[Illumina faciem, *Communio* (Egbert) *Mon. Rit.* ii. 83.]
*†[In diebus eius (*al.* tuis) orietur omnibus equitas (*Egbert*) *Mon. Rit.* ii. 78 *n.*]
†[In illo tempore abeuntes Pharisei (*Evang.* S. Matt. xxii. 15-22).]
[In Nomine Patris ✠, &c. prosit tibi hec unctio, 59] cf. H. 223.
Intellige clamorem, *Communio*, 52.
Intende voci, *Offertorium*, 49.
[Is your Majesty willing to make the Declaration? *Mon. Rit.* ii. 109 *n.*]
It is very meet . . . Everlasting God: Who hast at this time given us Thy Servant *Mon. Rit.* ii. 141.
Je le ferai, 21.
Je le garderai, 21.
Je le grant et promit (*bis*), 21.
†[Justus es, Domine, et rectum, *Ant.* (Egbert) *Mon. Rit.* ii. 77]

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Karissimi, *vide* Carissimi.
[Laetabundus (*Sequentia*). Pontificale Exon., 148.]
Let my prayer come up, 49.
Let your light so shine, 49.
Let your light so shine, *Offert*. *Mon. Rit.* ii. 136.
[Misereatur. (℟ *praelatorum pro Communione Regis*) Device Hen. vii. *Rutland Papers*, 22.]
Misericordias Dei (Ps. 89), 16 (*al.* Domini in aeternum).
[Munera quesumus, Domine, oblata (*Mon. Rit.* ii. 44) 50.]
O Almighty and Everlasting God, the Fountain and Welispring, 58.
[O God who dwellest in the high and holy place, (? cf. *Deus humilium*) *Mon. Rit.* ii. 95.]
[O God who dwellest in the high, *Mon. Rit.* ii. 137.]
O Lord, Holy Father, who by anointing with oil, *Mon. Rit.* ii. 115.
O Lord our God who upholdest, *Mon. Rit.* ii. 146.
[Officio Nostre indignitatis, 61] cf. Tiber. B. 8, H. 224.
†[Omnipotens det tibi Deus de rore, (*Egbert*) *Mon. Rit.* ii. 81; H. 277.]
Omnipotens Deus cariismatum. Angelum. Ambitum Quod Ipse. *Mon. Rit.* ii. 45.
*Omnipotens Deus det tibi, 51.
[Omnipotens Deus det tibi copiam suae benedictionis. Dextera potentiae suae. Et cum eo sine fine. Quod ipse. (*Super Regem*) *Egbert*, 95.]
[Omnipotens et misericors Deus, cujus regnum est regnum omnium seculorum, (*pro regnantibus*) *Egbert*, 131; *Leofric*, 230.]
*Omnipotens e[t sempi]terne Deus, Creator omnium, Imperator angelorum, (*al.* O. S. D. Creator ac gubernator celi et terrae, conditor et dispositor angelorum), 27.
[Omnipotens sempiterne Deus, affluentem, 60] H. 223. MS. *Tiber.* B. 8.
†[Omnipotens sempiterne Deus, nostri regni defende (*Egbert*) *Mon. Rit.* ii. 84.]
Omnipotens sempiterne Deus fons et origo, [58,] 135; H. 222.
[Omnipotens sempiterne Deus, qui regnis omnibus aeterno dominaris, (*pro regnantibus*) *Egbert*, 131; *Leofric*, 230.]
*Omnium, Domine, fons bonorum, 42, 61 (cf. H. 224).
[Oremus, *Mon. Rit.* ii. 17, 24.]
[Our Gracious Queen we present you with this Book, *Mon. Rit.* ii. 128.]
Our Lord and King, we beseech you to pardon, 23.
[Per Dominum] 31, line 14.
[Per omnia saecula saeculorum] 30, line 10.
Presta quesumus omps Deus ut per hec mysteria, *Postcomm.* *Mon. Rit* ii. 47.
Prospice, omnipotens Deus, *Mon. Rit.* ii. 22 *n.* cf. "Respice," 121.
[Protector noster respice, Deus, (Ps. 84) Ant. v.] 47.
*Prouidentia et gubernatio. Faciat te prudentem. Quatinus lorica fidei. *Benedictio Etheldredi.*
Quaesumus, Omnipotens Deus, ut famulus tuus rex noster quia tua miseratione suscepit, 48.
Quam dilecta (Ps. 84) 13; cf. *Mon. Rit.* ii. 41.
[Qui es fons, (Vere Dignum—Eterne Deus) *Præfatio.* *Mon. Rit.* ii. 45. Device Hen. vii. Rutl. Papers, 22.]
Receive this Imperial Robe and Orb, *Mon. Rit.* ii. 124.
†[Rectitudo regis est. (*Egbert*) *Mon. Rit.* ii. 84.]
Remember Him of whom the royal Psalmist, *Mon. Rit.* ii. 121.
Respice Omnipotens Deus, serenis obtutibus, 34.
Sadoc Sacerdos, Ant. iii. (3 Reg. i. 34, 45) 32.
†[Salvum fac servum, *Grad.* (Egbert) *Mon. Rit.* ii. 78.]
[Sanctus, *Mon. Rit.* ii. 103.]
Servabis Ecclesiae, 21.
Servabo, 21.
Si leges et consuetudines, 20.
Sir, will you grant and keep, 19. 22.
Sir, will you grant to †hold and keep†, 23, cf. 22.
Sir, will you keep peace, 23, cf. 22.
Sir, will you to your power cause law, 23, cf. 22.
Sire, ferez vous faire, 21.

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Sire, garderez, 21.
Sire granterez vous à tenir, 21.
Sire voulez vous granter, 21.
Sirs, Here I present unto you King *C.* the rightful inheritor, &c., 15.
Sirs, Here I present unto you King C. the rightful and undoubted, &c., 15.
[Sirs, Here present is *James*, 111.]
[Spiritus sancti gratia, humilitatis nostrae officio, (MS. *Tiber.* B, 8) H. 233.
*Sta et retine amodo, (*Designatio status Regis*), 45.
[Submit yourselves (1 *Pet.* ii. 13–17) *Mon. Rit.* ii. 106.]
Sursum corda, 30.
Suscipe Deus preces, *Mon. Rit.* ii. 44.
†[Suscipe, Domine, preces et munera (*Egbert*) *Mon. Rit.* ii. 83.]
*Te Deum laudamus, 44.
*†Te invocamus Domine S. Pr. omps, aet. Deus, ut hunc famulum tuum *C.* quem tuae diuinae dispensationis, 27.
Te rogamus audi nos, 27.
†[Tertium est, Ut in omnibus judiciis (*in mandatis novi Regis ad populum*) *Egbert*, 105.
[The Lord give you a religious and virtuous posterity. *Mon. Rit.* ii. 130 *n.*]
The Queen shall rejoice. *Ant. Mon. Rit.* ii. 120.
[The things which I have here promised, *Mon. Rit.* ii. 114.]
Then y^e^ Pharisees went out (*S. Matt.* xx.i. 15–22), 49.
[This is the day which the Lord, *Ant. Mon. Rit.* ii. 135.]
Ungatur caput istud, 33 *n.*
Ungatur pectus, 33 *n.*
Ungantur scapulae, et compages brachiorum, 33 *n.*
Ungantur manus istae de oleo sanctificato, 32.
*†[Vnxerunt Salomonem ; cf. "Sadoc sacerdos"] *Mon. Rit.* ii. 79.
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Veni Creator Spiritus, 25, 57.
[Vere dignum . . . Aeterne Deus, electorum fortitudo, 30.]
V.D. Eterne Deus, qui es fons, *Mon. Rit.* ii, 45.
†[Vere dignum . . . Eterne Deus, qui prouidentia (*Egbert*) *Mon. Rit.* ii. 83.
†[Vivat rex *N.* in sempiternum ! (*ter*) *Egbert*, 103 ; *Leofric*, 231.] Cf. 16.
[Will you solemnly promise and swear to govern, *Mon. Rit.* ii. 111.]
Will you take this worthy Prince *C.*, &c., 15.
[Will you to the utmost of your Power maintain, *Mon. Rit.* ii. 112.]
[Will you to your Power cause Law, *Mon. Rit.* ii. 111.]
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